The Methodist Woman

OCTOBER 1958

Week of Prayer and Self-Denial

OCTOBER 25-31, 1958

By Ewing Galloway, New York

Boston University
School of Theology Library

OCT 15 1958

Letters . . .

A New Use

One of our districts was making a survey and in answer to the question, "How do you use THE METHODIST WOMAN?" they received this answer: "We put her to work on the bazaar."

MRS. CARL B. SEARING
Vice-President, Northeastern Jurisdiction

Recipe for a Member of the Woman's Society

Take two cups of Intelligence

Stir in heaping tablespoons of Kindness and Graciousness

Mix well with Love for God and Fellowman

Season with Good Humor, Cooperation, Ingenuity

Serve with a topping of Friendliness

Sent by ALICE HARDY
Maine Conference

A Help for Officers

I look forward to THE METHODIST WOMAN and think it is meeting needs of the officers.

DENA BLECKLEY

Thank You

I have put off for some months now writing you to tell you that I think THE METHODIST WOMAN magazine is really fine. It is such a little book to be packed with so many items of interest: so much inspiration; so many good ideas for programs for our local Society; so much information one can't grasp it all in one or two readings. The little pictures that illustrate the articles add so much to them, I think. These we use in our second grade Sunday school class, also.

We are still trying to get every officer and chairman to subscribe to THE METHODIST WOMAN. In the meantime we offer it at monthly meetings in our programs and follow through with other items at circle or extra meetings.

Thank you again, and may God bless you in your work.

Sincerely,
(MRS. B. P.) MARGARET JOLLY

P.S.: The playlets are specially fine and good to express points without boring the audience with one reader!

Best Wishes

Best wishes for more subscribers and more copies as we have been having.

MRS. CECIL SMALLFELT
New Haven, Missouri

A Hilltop Experience

"Together" was more than just a word for the members of the Kansas City District of the Woman's Society of Christian Service and the Wesleyan Service Guild as they met jointly for a Sunday afternoon program at the Linwood Methodist Church.

The seventh quadrennial goal, "Together We Will Speak and Act Boldly in Christ's Name," was the theme which brought these two groups together for the first time. Among the more than 600 women were friends of the Central Jurisdiction.

A special recognition service of honorary memberships, a memorial service for departed members, time set aside for corsages for missionaries (more than 158 of them), and a climax featuring Mrs. Alberta Rae (Sune) Richards combined to make an indelible impression. Mrs. Richards, whose photographic conceptions of the twelve disciples appeared recently in *Together,* helped make what everyone agreed was a "hilltop experience." A fellowship tea followed the program.

MRS. ERNEST MEHL
Vice-President, Kansas City District

HONOR ROLL

Additional Societies Securing Five or More New Combination Subscriptions in the April Drive

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Cover: The prayers and gifts of the members of the Woman's Society of Christian Service circle the world. Through Bible reading and meditation come strength for daily living and a determination to help other people to a better life. October marks Bible reading month in The Methodist Church and October 25-31 is observed as Week of Prayer and Self-Denial.

by GEORGIA HARKNESS

You Must Be Born Anew

Dr. Harkness conducted a daily Bible Study on the Gospel of St. John at the Fifth Assembly of the Woman's Society of Christian Service. These excerpts are from the study given on the second day.

WE HAVE noted that the Gospel of John was written the latest of the four, probably in Ephesus in Asia Minor, about the year 100. More important than date or place or authorship is the purpose: "that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name."

1. John As Interpreter

We never hear anything—indeed, we never think anything—without putting an interpretation on it that comes both from the situation *outside* of us and *inside* of us.

The late Archbishop Temple in his book, *The Centrality of Christ*, makes the statement, "There is no such thing in all human experience as a naked fact. We interpret as we perceive, from earliest infancy." Our Gospels are interpretations of what Jesus, by the time they were written, had come to mean to his devoted followers. John's Gospel is an interpretation of what Jesus meant to the devoted, spiritually minded Christian in the Greek world about A.D. 100. All the Gospels are marvelous combinations of what was handed down in the oral tradition first, then the written fragments, in conjunction with the author's interpretation.

Does this make the Gospels untrue? By no means. But it does make it necessary to distinguish between literal, verbal truth and spiritual truth. The more understanding the interpreter, the more accurately the spiritual truth is interpreted and imparted. This is why John's Gospel, though it was written late and is probably less historically accurate than the other three, is so spiritually authentic.

One thing more we must understand, if we would get the most out of our study. That is as John cites the words of Jesus, we cannot always be quite sure when it is John speaking and when it is Jesus.

A technical difference between the requirements of that day and ours may also throw some light on the situation. For centuries before printing was invented, there weren't any quotation marks or any footnotes. Therefore, it need not surprise us, or disturb us, if we find some places where we are not quite sure who is speaking. In any case, even if the words may be John's it is the Living Christ who speaks through him to the Christians of that day and of ours.

The discourse material—the sayings of Jesus—are quite different in John from what they are in the first three Gospels. In the Synoptic Gospels there is temptation and struggle. In John there is no such struggle; Jesus as the incarnate Son of God has complete mastery of the situation from beginning to end.

As we read the "I am . . ." passages in John, such as "I am the light of the world," "I am the bread of life," "I am the water of life . . ." there are two ways to look at these passages. One is to feel that they do not cohere with the words of the Jesus who when addressed as "good teacher," replied, "Why do you call me good? No one is good but God alone." (Mark 10:18) The supernatural power that Jesus claims in John may even sound to us presumptuous and we dismiss the book as unhistorical. The other way is to recognize that John is interpreting what Jesus has come to mean to him and to the Church. From this point of view it is the same Christ who speaks, but with the difference that in the Synoptics Jesus is pointing beyond himself to God, while in the Fourth Gospel John is declaring that the Eternal Word has already become flesh to dwell among us with power and to show us God.

2. The New Birth

The second chapter introduces something we do not have at all in the first three Gospels, the miracle of the turning of water into wine at the wedding in Cana of Galilee; and it states as occurring at the beginning of Jesus' ministry an event which the other writers put at the end among the events of Passion Week.

This is the cleansing of the Temple and driving out of the money-changers. Which account is right? We do not know, though in matters of history it is usually a safe principle to follow the earlier account unless there is some reason to do otherwise. Its meaning for us, in Jesus' deep reverence for the house of God which ought also to be our reverence, is the same whichever time the event occurred. This illustrates something which we must come to again and again in our study of the Bible—that while history is important, and ought to be discovered as accurately as we can, the bare events are less important than the meaning and the spiritual interpretation they bring to us.

Now we come to the great third chapter. (Read verses 1-3.)

Note several things about this. To begin at the end, this is one of the few references in John's Gospel to the Kingdom, which is the central theme of Jesus' teaching in Matthew, Mark, and Luke. Yet it is very significant that he links the new birth with the Kingdom. What-

ever more the Kingdom means, it means changed lives as its foundation and center.

Then there is a reference here, as there is again and again in John's account, to the miracles of Jesus as "signs" of his supernatural power. This also differs somewhat from the emphasis in the Synoptics.

What this means for us is that we must keep to the right order, the same order that developed in the Church. Our faith in the divinity of Christ does not hinge solely, or even chiefly, on the fact that he worked miracles. Outside the Christian faith wonderworkers have appeared, some of them imposters, others notable personages. What grips us overwhelmingly in the Gospel story is the wonderful, compassionate heart of Jesus, in which he used the remarkable powers God had given him for loving service and a ministry to human need. Then after we have seen him in this relation, and have seen him revealing by such acts the ever-loving heart of God, then and only then do we turn to the miracles as appropriate signs of his divinity. In short, Jesus certainly worked miracles. He did them to help people, not to prove his power; but when he did them, his unusual power as the Son of God was evident. It makes a difference, even today, where we begin in our thought of him.

But, of course, the central note in this passage is what Jesus said to Nicodemus, "Truly, truly, I say to you, unless one is born anew, he cannot see the kingdom of God." This may sound incredible to some people today, as it did to Nicodemus. (Read verses 4-8.)

There is no single, straight-line pattern by which we are born anew. Sometimes it happens suddenly and dramatically as it happened to Paul on the Damascus road. Sometimes it comes about through years of nurture in a Christian home and a Christian church, with a quiet but decisive affirmation of loyalty to Christ as we come to maturity. Sometimes, as to John Wesley, it comes in heartwarming, life-changing experience on top of years of Christian nurture and service. Though presumably all of us regard ourselves as Christians, we could be born anew this week! However it comes, it makes all the difference in the world. (2 Corinthians 5:17.)

3. God So Loved the World

We come now to the most beautiful, the most familiar, most often quoted verse in the entire Bible, John 3:16. (Read 3:16-17.) In these words we have all the great ideas that are nearest to the heart of man—God, love, the world, giving, the birth of a son, trust and confidence, death, life, life eternal—all brought to meaning and promise through Jesus Christ.

God gave his only Son—not the only son among the millions of us who call God Father, but his only Son with the special purpose and unique mission to be the Savior of the world. Though all men by creation are sons of the one Father, and all of us are called to become so in a deeper sense by grace and through adoption as we respond to Christ, there is only one Son of God with a capital "S."

Years before John wrote, Peter had declared of his Lord, "There is salvation in no one else, for there is no other name under heaven given among men by which we must be saved." (Acts 4:12.) To this our hearts respond, for we know that in him is the gift of God's only Son for our salvation.

But what is this salvation? And how are we to find it? This we must note here: that "believing in him" is not to be identified with believing things about him. Believing *in him* means accepting him, trusting him, following him—and this we may do, and must do, even though the things we believe *about him* may not all be just the same.

Eternal life is a great theme and central note of the Gospel of John. Eternal life, as John uses the term, is a quality of life that begins here and is endless. To say that God gave his Son that we "should not perish but have eternal life" means far more than escaping the fires of hell and enjoying the bliss of heaven. It means deliverance from the living death of our own sin and selfishness here and now as well as hereafter; it means the joy and the richness of fellowship with God, not only beyond our physical death, but in the present moment and in all the years to come. There is nothing that our sin-stricken, anxious, distraught world needs more than this right now, and far from dismissing these words as exclusively "eschatological," as some are inclined to do, we had better see in them the greatest realism.

4. Words About the Judgment

(Read 3:19-21.)

There was a time when the messages of the Church were full of the wrath of God and divine judgment. But since we know that God is not that kind of a Father, our theology moderated, and for a period we heard very little about judgment. Sometimes we made God too good-natured, almost like a modern parent who, instead of disciplining his children, is willing to be knocked around by them! Fortunately we are moving back toward the center, where John stood and John Wesley stood, and you and I ought to stand, the union of the love and mercy with the judgment of God.

It is clear enough that all of us try at times to hide in the dark in the hope it may shelter us. What I get from this passage is that even our good deeds may become a form of darkness if they are not Christ-centered and done for the love of God. This, I must repeat, is a very common and a very subtle temptation of Christian leaders. It is so easy to hide in the dark of self-love when people are praising our service to the church and making much of us! We need to look for God's "Well done! thou good and faithful servant"; not the people's.

"God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life." Have you in turn loved him with all your heart, and with all your soul, and with all your mind, and with all your strength? This is the deep—the perennial—question that our Lord puts to each of us.

THE BIBLE and *You*

by

JOHN BARTLE EVERTS
Minister, Christ Church, Methodist, New York City

MORE people are buying Bibles than ever before. You can buy a Bible in bookstores, drugstores, and in the five-and-ten. Its easy availability has pushed the world's best seller to an all-time high in sales. It has been translated in whole or in part into 1,127 languages and dialects.

But equally interesting and exciting is the fact that more and more people are turning to the Bible for the answers to the problems of their personal living and for direction in living in this complex and fast-moving hour of history. They are discovering the truth of the words St. Paul wrote to his young friend, Timothy: "All scripture is inspired by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be complete, equipped for every good work." (2 Timothy 3: 15-17, RSV.) Echoing these words of the great apostle, the Methodist Articles of Religion read: "The Holy Scriptures contain all things necessary to salvation: so that whatever is not read therein or may be proved thereby is not required of any man that it should be believed as an article of faith, or be thought requisite or necessary to salvation. . . ."

During the days of His earthly ministry, Jesus constantly used passages from the Old Testament. In the desperate days of testing in the wilderness when He faced the alternatives by which His ministry could be most effective, He answered the tempter with passages from Deuteronomy. As He stood up to read at the synagogue service in His home town, He chose a passage from Isaiah to reveal the direction of His ministry. He was always underscoring His teachings with illustrations and words from the Scriptures of His heritage. If the Master found His life enriched, strengthened, and guided by the Scriptures, how much more do we need "to hear them, mark, learn, and inwardly digest them!

Bible reading and study should always be exciting because it offers so many facets of knowledge and experience. In its pages one finds history, drama, poetry, ancient laws, prophetic books, the story of man's long search to know God, the story of God's great love revealed in the life and teachings of His Son, the intriguing story of the beginnings of the Christian Church, the letters of Paul giving advice and interpretation and forming a theology for the Church, the letters of Peter, James, John, and Jude dealing with time situations in the light of a timeless message, the Revelation of John giving apocalyptic insight in a time of persecution.

This is the Bible, but it is more than this. It is also a very personal book. From its pages we find guidance for the perplexities of modern living. Through it God communicates with us. It offers us the way to salvation and abundant living. In its insights we find that which speaks to an understanding of the events of our day. Men and women have found its words the inspiration to nobler living. Parents have found its teachings the basis for the sound training of children in spiritual matters. All have found it a challenge and a guide for the social outreach of Christian experience. Every great reformation in the Christian Church has begun with a revival of Bible reading.

But for many people the Bible is a difficult and confusing book to read. They find it full of inconsistencies in its teaching. They find words that have lost their original meaning and so are not understandable in our day. There are passages that are obscure. The ideas of God in the Old Testament differ from the revelation brought by Jesus. Some of the books seem to have little or no religious significance. One must admit that all of this is true. How could it be otherwise! The Books of the Bible were written over many centuries by many people. Thought forms change with the generations and with the locale in which an author writes. As a result, there were bound to be differences in expression and in the interpretation of events.

The Old Testament relates the story of the growing awareness of the true nature of God and does not pretend to have formulated a final theology about him. The ideas range from a very primitive concept to the great consumation of revelation in Jesus Christ. The Bible has passed through the hands of many translators in many languages and it was inevitable that certain inaccuracies would creep in and that some passages would be obscure. These are, however, minor matters. The important thing is that, when we have learned what to read and how to study the Book of books, there is enough that is clear and meaningful for charting our course

in Christian living and action. In all honesty, most of us would have to admit that we are troubled more by what is plain in the Bible than in what is obscure.

Guides

Fortunately, there are many guides to help us in deciding how and what to read in the Bible. An excellent booklet on *How to Read the Bible* is published by the American Bible Society. They also prepare each year a schedule of daily Bible readings to aid in choosing a passage for each day of the year. The Methodist Church publishes excellent devotional booklets like *The Upper Room* and *Power* to help persons gain new insight from a daily reading of selected passages from the Bible. In the church-school lesson materials there are suggestions which help in choosing a Bible reading for the day. *The Book of Worship for Church and Home* of The Methodist Church has a section titled "Aids to Personal and Family Devotions" with scriptures for reading and meditation as well as a section on "Daily Readings and Prayers for a Month."

Many families still maintain the family altar with Bible reading, of course, holding a central place in home worship. In addition to the books mentioned above *The Christian Home* magazine offers valuable suggestions for making this time of family worship a meaningful experience.

Study classes beyond the Sunday Bible Class have been helpful and stimulating in coming to a greater understanding of the Bible. Many churches are using the special seasons of Advent and Lent for such a series of studies. The Woman's Society of Christian Service has regularly offered Bible-study courses for the women of the church, using such books as *Paul's Letters to Local Churches* by Bishop F. Gerald Ensley, *Disciples to Such a Lord* by Albert E. Barnett, and *Isaiah Speaks* by S. Paul Schilling.

How shall we read and study the Bible so that it may speak in effective ways to our lives? At least once in our lifetime we should read the Bible straight through from Genesis to Revelation in order to have a feel of its sweep and grandeur. But this is not, however, the best way to begin one's reading and study.

Starting Points

If you are a beginner or have only heretofore read the Bible casually, there are many places to start. A good place to begin is with the Gospels and the Book of Acts. Here are told the stories of the events and the Person that mark the turning point of human history. "To the light from these chapters the rest of the Bible contributes, and in their light it and all life are illumined. Whatever ground you traverse, this will be the peak from which you will get your bearings." (The American Bible Society: *Worthwhile Ways of Reading the Bible.*) Follow the reading of the Gospels and Acts with some of the shorter letters of St. Paul. Then branch out to search the riches of the Psalms, read the early chapters of Genesis, the story of David, the wisdom of the Proverbs, discover what the prophetic books have to say to their time and ours, then go on to read more of the New Testament.

We should approach our reading and study in a prayerful mood—with an open mind and a receptive heart. In one of my parishes there was an elderly man who had been a class leader in The Methodist Church. He told me he always read the Bible on his knees in an attitude of prayer. But whether we kneel or sit, a prayerful attitude turns the lifeless print into a living message.

We should also approach our Bible reading with a sense of expectancy. To make our reading a dull routine is to miss the whole point of reading. To merely *read* so much of the Bible every day is of limited value. Gypsy Smith, the colorful evangelist of a past generation, said that it was not important how many times a person had been through the Bible but how many times and how thoroughly the Bible had been through the person! When we read with expectancy we find that which quickens our minds, inspires our hearts, and directs our lives in Christian living.

To more fully understand what we read we need knowledge beyond our own. It is not to read the Bible less reverently if we also read it critically. John Wycliffe, English reformer and translator of the Bible, laid down these rules for Bible study: "It shall greatly help ye to understande Scripture, if thou mark not only what is spoken or written, but of whom, and to whom, with what words, at what time, where, to what intent, with what circumstances, considering what goeth before and what followeth." We read with greater intelligence and understanding when we have a good commentary at our elbow. There are many good commentaries but I would suggest the complete one-volume *Abingdon Bible Commentary* or the new twelve-volume edition of *The Interpreter's Bible.* Both of these volumes were prepared by competent Bible scholars all around the world and, while they bear the mark of sound scholarship, they are also written in a style that is both readable and understandable.

Time

"How can I find time to read the Bible?" is a common complaint in these busy days. It is a truism of life that we find time to do the things we most sincerely desire to do. If we sincerely desire to know how the teachings of the Bible can enrich our lives as we read and study, we will find the time. The most productive reading requires a definite, regular time. But every day there are intervals that can be seized. I have seen people reading the Scriptures on subways, buses, and trains. I know of businessmen and women who keep a Bible in their desk drawer and find time to read it every day. There is that time of rest from household duties or when one waits for a delayed appointment. It is not so much a question of time as desire.

"This is the house where I live." . . . Gregory and Janet have fun at Rebecca Williams Community House, Warren, Ohio.

. . . being neighborly with our neighbors

by
MABEL GARRETT WAGNER

THE settlement house of today serves all age groups as individuals, as families, and in groups. Such services are traditionally rendered in the immediate neighborhood without regard to race, creed, or economic status. There has, however, come into being in recent years what is known as the "decentralized" program. More of that later. Very often when problems and tensions arise the settlement house is better able to act as a stabilizing force in the neighborhood than most other agencies. This is done in various ways.

Inter-group Relations

What could be more exhilarating than to watch kindergarten children, who at the beginning of the year were ninety per cent Spanish speaking, work out their difficulties, have happy sharing times, and end up the year by all speaking both Spanish and English. But French-speaking Marcel, upon entering Miami Latin Center's kindergarten in Florida, met with group resistance. He was different, you see. Through the guidance of teachers and cooperation of parents the drama slowly unfolded: Marcel moved from being an unaccepted child and a disciplinary problem to a contributing and responsive member of his group.

Christian young people of Little Rock, Arkansas, many of whom remember their camping days at Aldersgate Camp with gratitude, revealed their friendliness and helpfulness in small ways while attending Central High School this past year; sometimes, just by greeting each other every time they met in the halls. A sense of humor helps, too! When a boy threw a ripe tomato with a Negro girl as the target, she smiled her answer, "Oops, I'm sorry you missed." That boy smiled back but didn't try it again.

Hard-to-reach Youth

"The Sociable Gents" at Campbell Friendship House in Gary, Indiana, took on the responsibility of planning the Friday night "Teen Hops." Close to 400 teenagers attended the first one and the staff was prepared for trouble. However, these young men made it clear that drinking, gambling, or carousing were not acceptable. That word is "out" in the neighborhood, so most of the battle is over. My, how effective is the importance of being acceptable!

So many of our youth need to learn that there are individuals and groups who believe in moral and ethical standards and who care what happens to the boys and girls in the neighborhood. For example, there's Buddy, a boy who was barred from a club at the Methodist Mission in Harrisburg, Pennsylvania, because he had become a disturbing factor. Later he joined the church of his own accord. Why? Because he realized someone cared about how he behaved and what his relationships were with those around him.

"Why do you have to get into the gym after closing time?" "Because . . . because we want to re-

turn three knives to the camping equipment." "Why?" "Because you guys are so nice to us. We decided we couldn't steal from you." The director at Wesley Community Center in St. Joseph, Missouri, knew these two boys had appeared before the Juvenile Court. But here at last was one step in the right direction.

Family Life

More and more emphasis is being placed on planning programs that will involve the whole family, either as a family unit or as members coming together but participating in different groups. This also includes calling in the homes to let parents know that the agency stands ready to help with problems or referrals. From South Side Settlement in Columbus, Ohio, comes word that a study by the Council of Social Agencies recommended just such family services, some of which are already being offered.

Sometimes acting as a listening post becomes quite important. With five children to support, abandoned by your husband, and with an offer of marriage to consider, would you know what to do? Mrs. X came to the director of Wesley Community House in Meridian, Mississippi, to talk over her dilemma in the light of Christian standards and because she knew the "advice would be good."

Participation by family units is carried on in some of our settlement houses through recreation and the creative arts—painting, dramatics, ceramics. For example, several agencies have had heartwarming experiences with whole families working on Christmas pageants and all the activities such an enterprise entails.

Special Services

"I thank God for putting it into the hearts of people to give us this Bethlehem Center. I have worked hard all my life for others and now I'm worn out. Nobody ever did anything for me until they built this center." This surely was an appropriate blessing for a senior citizens' luncheon in Spartanburg, South Carolina. It could be repeated practically word for word by the director of any agency where there is a Golden Age group of some kind. Older people are so appreciative of the smallest thing planned with or for them and they really need to know that someone is interested and cares.

Both English and citizenship classes for the foreign-born continue to be well attended all over the country. Often by the settlement house pioneering in this area, as Rebecca Williams Community House did in Warren, Ohio, such classes can be included in the evening sessions of the public-school system. This happened in both Warren and Girard. However, some agencies find that daytime classes better meet the needs of mothers and grandmothers.

With housing projects mushrooming up all over the landscape the necessity has arisen for taking the program to the people rather than always having people come to the agency. This is called a decentralized program. When the staff of Wesley Community House, Atlanta, Georgia, held the first family night program in Capitol Homes in December, 1957, one mother commented, "This new activity program is the best thing that has happened to our neighborhood since I've been living here." Several other agencies have been carrying on such programs for some years, notably Wesley House in Nashville, Tennessee, which uses the community buildings in both the Sudekum and J. C. Napier Housing Projects.

New Services

The staff and program of any settlement house need to be flexible and adjustable. In other words, eyes and ears must be kept open for neighborhood needs and ways of meeting them. While some agencies have had some of these interests in their programs for years, others only began them during 1957-1958.

—One or two mentally retarded children are gradually being worked into the kindergarten at Harriet Ballou Day Nursery, Sioux City, Iowa.

—A Well Baby Clinic, held bimonthly by the Visiting Nurses Association, and the Indian Referral Service are now both located at Neighborhood House, Omaha, Nebraska.

—Two nights each week the Youth Center, a cooperative adventure under the Community Chest, meets at Wesley Community House, Key West, Florida.

—Child Health Conferences are being held monthly by the City Health Department at Wesley Community House, Fort Worth, Texas.

—A Boys' Orchestra meets at Bethlehem Center, Memphis, Tennessee, with fourteen boys making their own instruments and learning how to read music and how to follor a director.

—Three group workers in the Special Service Project at Seattle Atlantic Street Center, Seattle, Washington, first made contact with groups of antisocial adolescents on a "detached" basis in January, 1958.

Witnessing

What does this all add up to? The answer is revealed in incidents like these. "Here, take this ten-dollar-bill. I need a new pair of shoes (and he did!), but I believe so thoroughly in what you are doing that I want you to use it." A worker at Bethlehem Center, Richmond, Virginia, adds these words: "The witness of Bethlehem Center may be compared to that of a lighthouse facing a dark and stormy sea."

And out of the mouths of babes come essential truths. Some youngsters were making valentines in one of our kindergartens on the Mexican border. "Do you want me to write 'I love you' on yours?" the teacher asked. "No, write 'Love one another.' "

Tokyo Woman's Christian College recently observed its fortieth anniversary with a three day celebration. Miss Marie Adams who wrote the historical sketch of the college was a teacher from 1950-55.

The Fruits of Forty Years

by MARIE ADAMS

AT THE beginning of the century there was no institution in Japan offering full college work for women. Out of the International Missionary Conference held in Edinburgh in 1910 came a committee which began to think and plan in terms of a union Christian college for women. With church boards in the United States and Canada backing the committee, the college was finally founded in 1918. The Methodist Church was one.

Dr. Nitobe, an outstanding international figure and one of Japan's most noble sons, was the first president with Miss Tetsuko Yasui, an educator of high rank in Japan, as dean of the college. Dr. Nitobe was a Quaker and Miss Yasui was a Congregationalist. Thus the ecumenical character of the college was strengthened.

Even though Dr. Nitobe could only give part time to the college through the first six years, his unfailing interest and influence did much to put it on a good foundation. In 1924, when Dr. Nitobe became Japan's representative to the League of Nations and Under-Secretary of its Secretariat, it was necessary for him to resign the presidency of the college. He remained, however, honorary president and gave valuable service in creating interest in the college.

Dean Tetsuko Yasui was elected the second president. She gave twenty-two years of devoted, sacrificial service to the college. When she retired in 1941 she left her loved institution enjoying recognition as one of the best for women's higher education in Japan.

At first the college was housed in temporary quarters—a building which had been intended for a sanitarium. It was the expectation that a permanent plant would be found within three years. But not until six years had passed was the college moved to the present beautiful campus of more than twenty-one acres. The cream-colored buildings are of reinforced concrete and are earthquake and fire proof. They are set in a garden of Himalayan Cedars and Ginkgo trees with Japanese maples, pine, and cherry.

The chapel, a copy of a French cathedral, is the most outstanding building of the campus. Dr. A. K. Reischauer, whose untiring work for the college in its early days can never be forgotten, says of the chapel: "The large auditorium, with its remarkable acoustics, and the beautiful chapel are built end to end in such a way that they can be used either separately or in combination, with one and the same organ serving both. The hand-made colored glass set in a grill work of concrete on both sides of the chapel and the altar end is in forty-two different colors arranged in the order of the spectrum and so arranged that it forms a large white cross over the altar. The campus with a building like this has become one of the beauty spots of Tokyo and draws many visitors."

From the beginning the college has sought to have a faculty of real Christians. This is not easy in a land where less than one per cent of the population is Christian. Of course, in any country this is hard as it is not always easy to find a Christian with the required professional qualities.

The war had a serious effect on the college. Part of the buildings were taken over by the military. Students were forced to do so much for the war effort that studies more than suffered.

Fortunately due to the "friendly diplomacy" of Dr. Ken Ishihara, the third and war-time president, the Chapel-Auditorium building was not taken over by the military. Through the long anxious years it

One faculty member is Prince Mikasa, youngest brother of the Emperor. He is a Christian and with his unusual democratic spirit, coupled with his devotion to his subject—Near East History—is making a real contribution. Here he folk dances with a student.

was the center for the spiritual life of the students and faculty.

The friendly relations between the Japanese leaders of the college and the Western associates, which had felt no strain even before the war, were resumed immediately after the war. Missionary teachers returned. The camouflage was removed and the buildings were repaired.

Dr. Takeshi Saito, a prominent scholar of English literature and a long-time professor at Tokyo Imperial University, came to the presidency of the college at the close of the war, when the Japanese people were confused and uncertain. While he brought great prestige to the college, his spiritual force may have been his greatest contribution.

In 1947 the old Japanese educational system was drastically changed. In 1950 Tokyo Woman's Christian College became a regular four-year A.B. college. Its departments were philosophy, Japanese literature, British and American literature, and social sciences. In 1954 the department of psychology was added.

In 1950 a two-year Junior College with departments of English, Japanese, mathematics, and physical education was added. Both the Liberal Arts College and the Junior College have courses which give a teacher's certificate.

In 1941 the United Lutheran Church became the seventh cooperating body. At present the boards forming the Cooperating Committee in New York are: Woman's American Baptist Foreign Missionary Society, the Woman's Division of Christian Service of the Board of Missions of The Methodist Church, Board of Foreign Missions of the United Presbyterian Church in the U.S.A., Board of Foreign Missions of the Reformed Church in America, United Christian Missionary Society, Woman's Missionary Society of the United Church of Canada, and the Board of Foreign Missions of the United Lutheran Church of America.

In 1954 Dr. Sadaji Takagi became the fifth president of the college. He is a well-known scholar, having been a long-time professor at Tokyo University. With the excellent record he has already made, great things can be expected of him in the future.

One of the bitter-sweet results which the post-war period brought is an increased enrollment. Today the capacity of the college is taxed to the utmost. This new school year (beginning April, 1958) the enrollment is 1,580. Two thousand three hundred and forty-four girls sought admission, but only 490 could be taken! Entrance Examination Day is the saddest day of the year. Girls go to the examination knowing they have only one chance in five of being accepted!

The 6,841 graduates are found in almost every field in Japan—the ministry (ordained), YWCA, social service, teaching, law, psychology, journalism, and even in the Diet (comparable to our Congress). The far greater number of graduates are homemakers, moulding the leaders of the future Japan. Graduates are chosen to represent Japan at international conferences overseas. The present Dean of Students (a graduate), Dr. Teruko Komyo, is one of the vice-presidents of the World YWCA.

Less than fifteen per cent of the students are Christians, but that does not tell the story. That does not account for the many girls who are Christians, but because of home objection cannot be baptized (only baptized members are counted as Christians). Neither does this account for the many girls who become Christians after they leave the college or for the girls who never take a public stand as a Christian and yet live by the Christian principles they learned in Tokyo Woman's Christian College. Already this new year President Takagi writes that 281 are seekers.

Typical of what happens is the girl who in her sophomore year was ready to commit suicide when she was invited to an English Bible class. She became a Christian. Upon graduation—with the highest honor in her class—she decided to put her life into her small home town, "because," as she expressed it, "everyone wants to go to the city, and the small town has a hard time getting good teachers."

President and Mrs. Sadaji Takagi and their daughter pose in the garden of their home.

From a freshman composition came this paragraph: "This Christmas I can never forget. I was one of the angels in the pageant. I was in contact with Christianity for the first time in this college, and the pageant was also a first experience with me. I didn't know the reason why, but my heart was filled with something. Though I know little of Christianity, I have come to love Christ heartily. On the next Sunday I went to church for the first time. How happy I am to know Christ!"

Among the students are girls who face hard odds for their Christian faith. Another girl who was also in the Christmas pageant became a Christian that evening. From Christmas until Easter she begged the right to be baptized. Finally her father said, "Yes, you may be baptized, but when you are, our relationship will cease." She was baptized on Easter Sunday. Her beautiful Christian spirit through the hard days afterwards slowly overcame her parents' objections.

Tokyo Woman's Christian College is a large contributor to the higher education of Japanese women; but at the same time she is adding a spiritual and moral contribution to the moulding of Japan.

The Village Plowman's Thanksgiving

by

MARIETTA MANSFIELD

This is a typical small village scene in India after a heavy rainfall during the monsoon season.

THE sunshine warmed the early morning chill. The women of the village were busy preparing food for the day—bread, whole-wheat cakes made thin and cooked over the coals of fire, and vegetable curry spicy and pungent. The children, like children everywhere, held out their hands for pieces of the bread with a bit of the vegetable. The men and the big boys were hurrying about getting out the plows, the hoes, and making ready to lead the oxen away. To me it seemed that the day would be full of work for everyone. Idly I wondered about the scheduled trip to the outlying village. It was to be reached only by ox cart. The road to that village was a sandy one and there was water to be forded in one place. To travel through deep sand is like trying to pull through deep mud.

The village grandmother came to me and very gently she asked, "Would it be too bad not to go to the Far Village today? You see," she added, "the men and the oxen are very busy today." "No, Mother," I replied, "it won't be too bad not to go to the Far Village today. There is always another time. Moreover, maybe this would be a good day to see the men and the boys at work." Her sweet, old face became wreathed in smiles. "That is good, very good," she said. "I'll take you myself. The girls," she added, "will go with us."

That day I saw the planting of sugar cane. That day, too, I saw fields of young wheat, mustard, and lentils; they checkered the landscape with shades of green. It was a beautiful sight. As I watched the men and the boys at work in the fields, and saw the women carry food and water to them at noontide, I felt something stir in my heart. That something had been there a long time. It was the desire to translate Christianity into the everyday life of the people. Thus it was, out there in the fields where the people worked, the God-given idea of the Harvest Festival became more than a longing; it took shape in my own heart and mind. It became purpose.

As the days lengthened into weeks and the sun grew hotter and hotter the grain began to ripen. It began to turn a golden color that gleamed in the sweltering sun. The idea of the Harvest Festival, too, began to mature in the hearts and the minds of the villagers until at last the village Christian *Panchayat* (a council of five men) set a day for the festival. The plowman's hope was about to be realized.

At last the Sunday for the Harvest Festival arrived. The villagers began to come early to the church. I watched them come in from nearly every direction as I rested in the shade of the great tree that stands beside the church. They came bringing some of their newly harvested grain; it was tied up in

bundles and was slung from their shoulders on the stick they carry. It was their offering of thanksgiving.

A great crowd assembled in the church, and some of our non-Christian friends joined us to stay throughout the service. The order of worship for that service was written especially for the occasion. I preached a simple sermon on "The Greatest Gift." I pointed out that God is interested in the smallest gift if it is given out of our devotion to Him; if it is given out of our own need; if it is marked with a cross.

Before the service began we spread a clean white cloth over the altar. When the time for the dedication of the grain came, I invited all the heads of the families represented to bring their offering of grain and pour it out upon the altar with their own hands, and remain standing at the front of the church. This grain, your offering, I told them, is an expression of your devotion to God; of your concern for one another; and of your desire to help others and include them in this great fellowship. When the grain is harvested, I continued, our happiness is unbounded because we have realized the fruits of our labors. Because God in His love for us, His care for us, has given us this grain, we wish to express our concern for others. This grain, I continued, we give with the prayer that God's kingdom may come in our hearts and be realized in the hearts of men everywhere.

Looking out upon the congregation, I asked them to stand while the representatives of the families standing at the front of the church offered in their own words their prayer of dedication. There was perfect quiet. Each man prayed simply. Some of those men prayed their first public prayer in that service. Not one of them asked to be excused from praying. For the first time in my years of village service I heard several persons pray; I was greatly moved. It was truly a magnificent moment. And in that awe-filled silence I verbalized the prayer of our hearts:

"Almighty God, Creator of the heavens and the earth, we thank Thee for making this world a beautiful place for us in which to live. We bow before Thee today on this special occasion to give Thee thanks for our harvest. We thank Thee for our homes, our children, our fields, and our animals. All that we have, O God, is a gift from Thy bountiful Hand.

"Humbly we beseech Thee to bless this gift of grain which we have poured out upon the altar of Thy church. Forgive us where we have erred and sinned against Thee, and have held back Thy rightful portion for ourselves. Increase our faith that we may perfectly love Thee and serve Thee better. We ask it in the name of Jesus Christ. Amen."

It was a thrilling sight to see the great golden mound of grain heaped on the altar. Truly it was a great gift because it had been given out of an open heart. In that hour of worship together it was as if we had become one family knit together around a common loyalty. We had become a fellowship and were reaching out to include others.

Many came to me after that service to express their appreciation. One man said, "I've never seen a sight as beautiful as our service." I noted that he had said, "our service." A woman standing by listening added, "That is a new way to give. We like it." What they had each said in their own words was that the service had been for them a new experience and that it had meant something special to each of them. And then the Christian *Panchayat* said, "We must have the Harvest Festival every year. It is good," they continued, "to bring our gifts into the church to give them with prayer and with singing." One small boy had caught the spirit of the worship service. He raced up to me and said, "Auntijee, I think God must be very happy today. We gave Him a lot of grain." "Yes, I replied, "God is always happy when we give cheerfully."

Revolutionary Changes

An Interview with Mrs. J. Fount Tillman

Mrs. J. Fount Tillman, Lewisburg, Tennessee, president of the Woman's Division of Christian Service of the Board of Missions, arrived in New York August 13, after almost three months in Africa. Her trip took her to eleven African countries—Liberia, the Belgian Congo, Angola, Ghana, Nigeria, Southern Rhodesia, Mozambique, the Union of South Africa, Kenya, and Uganda.

"Like almost every first-time visitor to Africa, I was amazed at the rapidity of social, economic, and educational change," Mrs. Tillman said. "I saw suburbs of 40,000 people which had sprung up in a matter of weeks. Even in the villages in the bush you see new houses and modern water pumps."

Mrs. Tillman said the revolutionary changes present a crucial challenge to the church, which seeks to show the African that the Christian way of life holds the answer to his needs. But the church faces a major obstacle in the shortage of workers.

"African Methodist leaders and the missionaries see on every hand the opportunity for large-scale evangelism in its broadest sense, but they feel the opportunity is not being grasped for lack of personnel," Mrs. Tillman said. "One earnest African Christian asked me, 'Aren't there enough Christians in America that you can share some with us?' The present workers, nationals, and missionaries alike, are serving to the limit of their strength; most are doing three or four jobs."

Mrs. Tillman said she received a cordial and gracious reception everywhere and has returned with the belief that understanding, friendship, cooperation, and shared leadership among African and American Christians is imperative.

"Ye Are His Witnesses"

by
LAURA TURNER
R.N., U.S.-2

FRIENDSHIP Square on the south side of El Paso is within walking distance of the Rio Grande River and old Mexico. It is into this area of crowded tenements that the people first settle when they come across the border. Many have no knowledge of the English language. The population on the whole is transient, for families move on to better parts of town after they learn English and are able to get better jobs. Over ninety-five per cent of the community is Roman Catholic.

The customs and ways of life these people bring with them are very different from Anglo ways. Families are close-knit, especially the mother-daughter ties. But the man is head of the house and the wife is definitely a subordinate figure. She does not enjoy the equality found in most Anglo homes. One custom I admire greatly in their culture is that all children are wanted and loved, whether born in or out of wedlock. If a family does break up, the children are taken by aunts and grandparents. Although they may not be cared for adequately, they do have a home.

In this type of neighborhood there is a great deal of juvenile delinquency and just plain crime. Gangs are prevalent and they are active. I still remember vividly a gang fight I witnessed from a distance last fall. Being on the border, dope—especially marihuana—presents a big problem. Theft involving cars and clothing is common.

Beginnings

Friendship Square was begun at Houchen Settlement in 1912. Very soon many needs besides the group work which was being done were identified. So great was the need for care of expectant mothers that in 1920 a clinic was begun in the bathroom of the settlement. The next year the clinic was moved to a small adobe building nearby. In 1930 three more rooms were opened for maternity patients. Twenty-eight babies were delivered that year. The medical work has grown from that obscure beginning through the present structure of Freeman Clinic and the twenty-four bed Newark Maternity Hospital to our biggest year, 1956, when 604 babies were delivered.

The need for day care for children of working mothers also grew. A small amount was done at the settlement until 1947 when the present Houchen Day Nursery buildings were purchased and renovated. The present enrollment is forty in the day nursery and seventy-five in the pre-school program.

A Sunday school begun in the basement of the settlement grew until there was need for a church building. In 1947 El Buen Pastor Methodist Church became a self-supporting congregation, no longer dependent on the Board of Missions for financial help. This is the only part of the block that is self- supporting.

Houchen Settlement itself has nearly doubled in structural size and now offers many activities to the community—club groups for all grade school age children, Boy and Girl Scouting, Parents' Club, sewing, cooking, and craft classes; and English and Citizenship classes. The total enrollment this year is approximately 500.

Personnel and Program

The resident family numbers fifteen including nurses, teachers, and group workers. Seven are deaconesses, three are U.S.-2's, and five are employed workers. No distinction is made between the three classifications; all live and work together.

The overall goal of the workers at Friendship Square is that of all Methodist mission projects everywhere—to make Christ known to all people. We do not even try to do this by preaching—not one of us is a preacher.

Much of the program is offered free but a nominal fee is charged for some things. For instance, Day Nursery is one dollar a day for those who can afford it; many can not, but they are encouraged to pay what they are able to. The Scouts pay part of their dues. Fees at the hospital are determined on an individual basis considering income, dependents, and debt. No one is turned away from any part of the block for inability to pay. However, nothing can be more degrading to a person's self-esteem and self-respect than to know and feel they must accept charity. It is our goal to help them help themselves.

Every part of the block is open to people of all races and creeds. The Anglo and Mexican children play together in the nursery. At present we have no Negro children as there are few in our neighborhood, but they are welcome as are all other children. In the hospital, patients, regardless of their color or creed, share the four-bed wards. The staff doctors represent all creeds—Protestantism, Catholicism, and Judaism—and all are working together to provide better care for our patients.

The early developmental years are extremely influential throughout an individual's life and the teachers and social group workers are conscious of this as they plan their activities. We seek to provide experiences the children do not have at home and to open new horizons so they can see beyond their own tenements. A picnic or Easter egg hunt at Memorial Park, or a trip to the zoo, a Boy Scout field day, a camping trip, an outing to White Sands, or a trip to Cloudcroft for fun in the snow—all are experiences many would

not have except for our program. While many do not come to the Methodist Church, still we cannot underestimate the influence of the total program on their lives.

Let's take a look at Houchen from the eyes of our neighborhood. What does it mean to the people: for some Houchen means fun, to others a source of learning, or maybe food and clothing and toys at holiday time. It may mean Sunday school or summer Bible school. We are not sure what it means to our "cookie kids." Throughout the year, winter and summer, two barefoot tots come and ring the doorbell and say "cookie?" Is it really a goody they want?

To many others Houchen means the hospital—it means health and for some it means life itself.

Medical Work

Many changes have been made in the medical work. In the beginning only fifteen per cent of the mothers were delivered in hospitals. Today only fifteen per cent are delivered by midwives while eighty-five per cent go to hospitals. Our main efforts are in education, in nutrition and cleanliness, in child care done partially by home visiting, in family budgeting, in developing Christian life in the homes, and in dispelling fears and beliefs in old wives tales which are so prevalent among our patients.

Work in the hospital is gratifying. It is impossible to express the feeling one has when a mother wakes up, be it her first or ninth baby, and says "Thank you, doctor, thank you, nurse. What is it? Is she OK?" Her words are filled with love and joy and gratitude. For in the back of her mind she can oftentimes remember someone of her family or even herself delivering a baby in a dirty, dark corner of a tenement where the maternal and infant mortality rates are high. These happy words make worth while all her hours in labor. All our own tensions and concerns about whether we are doing all we can to help her, about whether we will get the doctor here in time (and we don't always), about whether everything will go all right or should we be suspecting some complications; all these things suddenly seem like nothing as we see her happy face and hear the lusty cry of a healthy baby.

People have asked, "Why do you want to do that kind of work? There is no future in it and not much money." But they do not realize that the reward is far greater than a millionaire's fortune. At the same time we know how much more we could do with more know-how and less difficulty with the language barrier, with more facilities and more trained staff to do our own laboratory and X-ray work, better anesthesia, and a host of other things.

Occasionally we lose a baby. This presents one of our biggest and most difficult tasks—to help the mother and father gain a healthy outlook on the situation. Sometimes we do not know what the cause of death is; oftentimes we do. But whatever it is, as we respect their faith we must keep them from feeling personal guilt. We try to help these people see that God is good and does not punish this way, but rather that He will use this experience in their lives for growth if they will let Him.

We have seen much progress in the past year with the addition to the clinic building, with a great deal of new and modern equipment and the addition to the staff of an OB-Gyn specialist. Because this doctor saw a mother in distress and realized the need for immediate Caesarean section, and because of our new equipment which helps us to save valuable minutes getting set up to do a better job, one infant was saved from stillbirth.

We have still other plans for improving the hospital and clinic service in the future. Houchen Settlement and Day Nursery also have dreams for the future—to one day have a gymnasium, a larger kindergarten room, living quarters for a boys' worker, and a big program to reach the teen-age boys—something not yet begun.

While too few people work directly with these people, where would we be without the support of the Woman's Societies of Christian Service and Wesleyan Service Guilds across the country? We are in a large way dependent on your support through supplies, gifts, donations, and pledges, and through your concern and your prayers.

Youngsters enjoy play at Houchen Settlement Nursery School.

Retired—but Active

Activities of a Deaconess Since Retirement

by

HELEN GIBSON

This is a picture of Miss Helen Gibson taken before her retirement

Miss Gibson celebrated her ninety-third birthday March 25, 1958

WHEN the call to life service came some years ago I felt very unworthy but this verse came to me: ". . . Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Philippians 3:13-14). My art studio, with all its interests and charm, was given up in order to enter the fine avenue of deaconess service open to Methodist women. Soon I found that more awaited me equally as interesting, and even more so.

The first appointment was to Kingdom House, St. Louis, Missouri, my native city. A surprise awaited me, for my knowledge of the city broadened. Formerly, it had been the shopping center and the West End in which my home and St. John's Church were located. As a deaconess, I became identified with all types of people from the mayor to those living in the slum districts with saloons on every corner. I also became acquainted with the facilities for the social, physical, and spiritual welfare of those people with whom I worked. It was a wonderful challenge and of unending interest. From there I was called to St. Mark's Hall in the foreign section of New Orleans to prepare for a new building, which, singularly, happened in every place I served.

At the end of thirteen years of strenuous social work, I was appointed to Centenary Church in Chattanooga, Tennessee. While there, I had the opportunity of studying with Mr. H. Augustine Smith, of the Boston University, and learned to use the fine arts in my religious program. This was a thrilling experience and I was permitted several years to apply what I had learned.

All too soon I was reminded that I was faced with retirement. Another surprise awaited me. I found that some of the most interesting and satisfying service came after retirement. My old Scarritt friend, Miss Elizabeth McMillion, shared her home with me and I am grateful for her fine cooperation through the years. The day following my arrival in Tampa, Florida, I was asked to have a part in the Week of Prayer service at Hyde Park Church. That was a beginning, and I have been there all these retirement years. The work of the Woman's Society of Christian Service has been a real joy. It is good to see the development of our young women, new in the work.

Although in retirement, I have continued my work as a deaconess, assisting with special features in various church groups. It might be an illustrated hymn: "From Greenland's Icy Mountains" is very pictorial when slides are used to accompany the soloist. The deaconess has often helped to put on a model program for a new Society and to conduct mission study classes. The Lord's service merits our best and no effort is too great for His work.

Two of our missions are located in Tampa's Latin quarters—Rosa Valdez Settlement and Wolff Settlement. These have proved excellent opportunities for service for the retired deaconess. She volunteered in the Saturday sewing classes at Wolff and in the Daily Vacation Bible School. At Rosa Valdez she had a class in art appreciation.

Each week the deaconess would exhibit a large copy of a painting, possibly Raphael's "Madonna of the Chair." After telling about the artist and his work, she would give each person a small picture for her book. At the next meeting, the members retold the story and studied a new artist. These Latin children are artistic by temperament and some of the most difficult became quite teachable and intensely interested. At the closing program of the Daily Vacation Bible School, great pictures were illustrated by tableaux, music, and prayer. One was Millet's "Angelus." When the curtain was drawn, the pianist played softly "Sweet Hour of Prayer," the angelus was heard in the distance, then the audience joined in prayer. The girls in the class promised the deaconess that some day, when they had homes of their own, they would use copies of these pictures instead of pin-up girls.

I am still "pressing toward the mark"! It has indeed been a high calling. I am grateful for the courtesies constantly received from the Woman's Society, especially the Committee on Spiritual Life, some of whom have never seen me but still remember my birthday. Recently, an invitation to attend the Assembly in St. Louis, Missouri, was extended. It warmed my heart. I am indebted to the editors of the WORLD OUTLOOK and THE METHODIST WOMAN for inspiration and information. These are among the blessings of a deaconess in retirement.

Alcohol— GREATEST DANGER!

A JUDGE'S VERDICT

by CARMELA POCE

JUDGE Emma Fall Schofield, a trustee of Boston University and the first woman to sit on the bench in the Commonwealth of Massachusetts, believes that alcohol is one of the greatest dangers confronting America today.

Judge Schofield has worked tirelessly to combat the menace of alcoholic abuse in her native city of Malden, Massachusetts.

In her Malden District courtroom, the judge has seen many tragic human examples of the results of drinking. She believes that intoxicated men and women pose a problem of sufficient seriousness to endanger the stability of many American homes and to have a profound effect on juvenile delinquency.

Judge Schofield, now seventy-two and recently retired from the bench, commented bitterly on deleterious television advertisements which stimulate the sale of alcoholic beverages by showing young women dispensing glasses of beer to their guests.

"If members of the television audience could only see some of these drinking women as they come into my courtroom, they would feel the same way I do," she commented.

She believes that the modern cafe is responsible for the increase in drinking by women. In the old days, she recalled, the old-fashioned saloon, with its brass rail, was "out-of-bounds" for women.

"Now women use taverns for their club meetings, where they can meet their friends and drink. Many of them park their baby carriages on the sidewalks."

Judge Schofield also sees a definite link between juvenile delinquency and mothers and fathers who are addicted to alcohol.

In 1956, while writing a thesis on juvenile delinquency for her doctor's degee in education, she visited mayors in Cairo, Beirut, Damascus, Athens, Rome, Zurich, Paris, London, Lisbon, Madrid, and Palma, to determine the cause and the extent of juvenile delinquency abroad. After visiting these cities, she came to the conclusion that, compared with America, there was little juvenile delinquency abroad.

Why was there less juvenile delinquency abroad? Judge Schofield feels that part of the reason is because the Europeans "have a more integrated family life." Judge Schofield believes that parents should "begin the training of their children early.

"You can't allow the child to run amuck and then, at a late age, try corporal punishment in an effort to halt the drift into juvenile delinquency."

She is a strong believer of the "Four R's" of family life—religion, recreation, responsibility, and readjustment.

Religion, she feels, should include family Bible reading at the evening meal hour, as well as the prayers which once contributed so much in holding the family together.

Recreation—"doing things together"—she feels would also be a great help. She bemoans the passing of the old upright piano which played such a prominent part in the pretelevision, preradio home.

She feels that if the family once more could find itself "around the familiar ivory keys" for neighborhood or family get-togethers, there would be fewer boys and girls in the back alley—and fewer teenagers stealing autos and seeking excitement in various vandalistic activities.

Much of Judge Schofield's life has centered at the Malden Centre Methodist Church. She is president of the Better Malden Associates, an organization she founded with her minister, Reverend Harry Belmont Hill. This society has waged increasing warfare against the encroachments of the cafes and taverns into the social life of the city of Malden. The Associates evolved from the Service Committee of the Methodist church of which she is chairman.

METHODIST YOUTH STUDY PROBLEM

Nearly one hundred Methodist young people and leaders of youth work attended the Sixth Annual Youth School of Alcohol Studies and Christian Action held at National College, Kansas City, Missouri, July 28-August 3. They came from twenty-eight states and the District of Columbia.

The delegates, many of whom hold responsibilities as citizenship chairmen in regional units of the Methodist Youth Fellowship, will take back to their conferences and districts new insights in dealing with problems involved in the use of alcoholic beverages. During the week the young people heard lectures, shared in discussion groups and participated in projects that explored the drinking problem and its effect on the human body, personality, and society.

The school was sponsored by the Board of Temperance, Washington, D. C., and the youth department of the Board of Education's Division of the Local Church, Nashville.

Summoned to Serve

by MAJOR GENERAL CHARLES I. CARPENTER

Excerpts from an address made by Major General Charles I. Carpenter, Chief of Air Force Chaplains, at the National Methodist Convocation on Local Church Evangelism, at Uline Arena, Washington, D. C.

This article should have wide reading by Secretaries of Student Work, Secretaries of Spiritual Life, and also leaders of study classes on *Understanding Other Cultures*.

MORE than three quarters of a million young people enter the armed forces each year. The actual number in itself is not very important. The situation which develops is very important. Can we put these hundreds of thousands of our young people in the various environments throughout the world every year and not recognize the continuous effect of new influences and new experiences on them? How are we preparing the youth of America for these experiences?

For modern youth, this world has become a very small place. Young Americans are visiting in all corners of the world on duty for the government. For them, the differences between people are dramatically accentuated by actual shoulder-to-shoulder living.

There was a time when only three groups of persons represented us abroad: the diplomats, who were very carefully selected and trained; the Christian missionaries, who carried the message of Christ to other parts of the world; and the American tourists.

Today we have four groups. The fourth is the American youth in military uniform. They are more numerous than the other groups. Effectively or ineffectively, they are representing this country where it may count the most. They move on levels where the other three groups do not go.

Who are these young people? For the most part, they are an immature group, about eighteen or nineteen years of age, hardly ready to be farther from home than a college campus. Often they are carrying the byplay of the college campus into international relations. Sometimes they have had only a year or two of high school education. They lack cultural background. They hardly understand America, let alone other countries. They are often homesick.

Yet these young people in uniform today are living in some forty different countries. These young Americans are faced daily with temptations and the necessity of making decisions between right and wrong. Every decision will affect their own lives but, in addition, every decision they make will leave an impression on the minds of the natives of the country in which the American Armed Forces are living.

Don't minimize this problem. This is our problem. Our future relationship with other nations depends on what we do in training our young people. They get into the far corners of other countries. They mingle with the common people much more than our diplomats do. The future of America, the very safety of America can be influenced by the attitudes and behavior of these young people.

Thus the evangelization of our youth is not only an appeal to a Christian who seriously accepts the commandment of the Christ, "Go ye unto all the world and preach my gospel," but also a levy upon the conscience of every American whose love of country arouses a desire to serve that country and the world.

Our leadership nationally is now a world leadership, and we must give of ourselves to prepare and guide all those who will represent America in world relationships. Your young people are now your representatives, and the challenge to Christians of America is to be sure youth is prepared and dedicated to its tremendous task.

A look at the evangelistic work of the Air Force Chaplains will assist in grasping the problem.

At one Air Force base for the first quarter of 1958, seventeen Protestant chaplains representing twelve denominations won for Christ and the Church 743 individuals. Not only were these young people brought to know Christ, but they were also prepared for membership in their respective churches, baptized, and received into these churches. Each chaplain during this three-month period averaged forty-four individual conversions. For the work of the individual clergyman in the field of evangelism, I will happily match this record against their civilian counterparts.

Such activity on the part of chaplains I believe to be commendable, but it is indicative of a deeper problem. When youth coming into the armed forces at about three-quarters of a million per year offer such a fertile field for the evangelistic efforts of the chaplain, it is indicated that renewed planning and effort are necessary at the local-church level. Success in evangelism in the armed forces indicates a failure to evangelize within the civilian church. I am happy and proud of the record of evangelism in the military, but we must all realize, as never before, that the evangelical ministry of the church is the *whole* ministry of the church.

I realize that a renewed evangelical effort in the civilian parish will "cut out" some of the opportunity in the military parish, but let us make the renewed effort in our churches, and we, who are clergy in the military, will adjust our work to meet such problems as evolve upon us.

These are terrible days for the world and for America. Only a dynamic evangelical ministry can save the nation and the world from destruction.

Some Fruits of the Approved Studies

...gathered in recent years

CREATIVE activity is evident in countless instances when Woman's Societies of Christian Service across the land use the approved studies and concentrate on translating the interest aroused into action. Limitation of space makes it impossible to reproduce at full length the materials which many Societies send in; but a brief reference to, and quotation from, a few representative ones of current and recent years will show the variety of approach and the earnestness of interest manifested.

In Harrisburg, Pennsylvania, twenty-six women from four churches studied together "Christ, the Church, and Race," using Liston Pope's book, *The Kingdom Beyond Caste.* The leader was the deaconess at the Methodist Mission in Harrisburg which ministers to a Negro community. On the eve of Race Relations Sunday, the study group members visited the mission for supper, each woman taking a covered dish with her, which was exchanged for one-half of a large cardboard heart. She then traveled around the dining room seeking the young girl who would have the other half of her "heart." When every girl had a "mother," they ate their buffet supper together. Next the girls presented a program based largely on their Girl Scout activities. At another session of the study class Mr. James H. Rowland, the only Negro attorney in the county, addressed the group, pointing out the situations which a Negro faces in present-day Harrisburg.

The community of Edwardsville, Illinois, came under the scrutiny of members of its Woman's Society as a result of their being deeply stirred over headlines of appalling injustices in other parts of the country. A sense of fairness and the voice of conscience moved the women to look to the possible "beam in their own eye" first. They ascertained the number of Negroes in their city: the general standard of living. They interviewed the Chief of Police about problems of delinquency. They studied the economic status and the work opportunities. They inquired into the school situation as regards integration, and the employment of an integrated staff. They observed the service rendered by the N.A.A.C.P. They looked frankly at the lack of integration to date in the Protestant churches of their community. From this study evolved the following resolution:

> We, the undersigned Christian women of Edwardsville, hereby state our belief that all individuals should be employed on the basis of personal qualifications and abilities, regardless of racial or national background;
>
> We further believe that all public facilities and institutions, including eating establishments, should be open to all people without discrimination as to race, color, or creed;
>
> In any steps taken to promote the achievement of these objectives, which are in accordance with the principles of our Christian faith and our Government, we pledge our support to the employers of the City of Edwardsville.

The study group of the Woman's Society in the Berlin Center (Ohio) Methodist Church had as one of its assignments a study of Race Relations in Ohio Methodism, with an excellent report given thereon at the closing session. They showed the film "The Broken Mask," inviting five other churches to join them; and the offering of twenty-five dollars was sent to the Mississippi Rural Center in Columbia, Mississippi.

Dramatizations have taken varied forms, bringing out the place and nature of the Christian Church in Japan, and interpreting the pressures brought to bear on the youth of Japan by communism, nationalism, materialism, and the ancient faiths, as the young people seek the Christian way of life.

A deepened understanding and appreciation speak through such lines as these by Lucile B. Smith of Shelbyville, Kentucky, secretary of Missionary Education of her Society.

I Am India

In ages past, I've laid my gifts upon the altar,
I am proud of gifts like some of these—
Science, art, and music, beauty, too, through dancing;
These all belong to me.

High and lofty mountains, snow-capped and challenging, are mine,
Land that's rich in minerals, rich in gold, and green with forest, too;
These are part of me!

Hearts that beat with love for freedom strong,
A yearning after utmost truth, a strong desire
To be a friend to every nation;
A flag with saffron for courage, with white for purity and truth
With green for faith and fertility
—these are mine—and I am India!

In Epworth Methodist Church, Youngstown, Ohio, a Commitment Service by Mrs. Dale Beatty closed the study course, "In Every Place a Voice." Seven voices in turn brought to the listening group their responsibility to speak with boldness in the Name of Christ: to speak for those who cannot or as yet do not speak for themselves: to value all occupations in which we may feel that "God stands at our work with us."

A unique worship service entitled, "I Walked Today Where Jesus Walked," introduced by the solo of that title by Geoffrey O'Hara, was compiled by Frances Thomas Allen of Milwaukee, Wisconsin. It was based on instances where Jesus spoke of food and drink. Scripture and hymns combined to make it effective.

". . . Bread of heaven, bread of heaven,
Feed me till I want no more. . . ."

"Break Thou the bread of life,
Dear Lord, to me. . . ."

"The cup of water given for Thee
Still holds the freshness of Thy grace. . . ."

"Come, sinners, to the gospel feast;
Let every soul be Jesus' guest. . . ."

"Be known to us in breaking bread,
But do not then depart. . . ."

Originality is shown not only in the material prepared but in adapting the time and method for holding study classes, to best meet local needs. The following is quoted from a longer report sent by the Woman's Society of First Methodist Church, La Grange, Georgia:

> The committee was determined to reach more of the members with the studies than heretofore; so it was decided that our local Woman's Society of Christian Service would hold a School of Missions in connection with the Week of Prayer. It was decided to hold it at this time in order that the women might get an overall view of the year's program early in the year; and it was decided to have the four sessions in the evening in order that the members of the Wesleyan Service Guild and other business women might have the opportunity of attending. (The nursery was kept open for the entire time.) All four of the courses were to be taught concurrently with the Spiritual Life Committee having the devotional each evening.
>
> Four outstanding local teachers were secured and they, along with our district president, our local president and vice-president, the Secretary of Missionary Education, and the Secretary of Spiritual Life, met for a luncheon meeting early in September, at which time plans were made for our school. Care was taken that no one get the idea that the school would be the end of our study or just a means of getting our studies out of the way. Enthusiasm was shared by every member of our Society. Of the many needed for the various committees—publicity, registration, invitation, schedule, room, hospitality, worship settings, and literature—not a person refused to serve.
>
> Each circle was asked to send one person from the circle to each class—these four persons to be responsible for presenting the studies to the circles later, thus giving every member of the Woman's Society a chance to become acquainted with the total program. The others attending in addition to the above appointed ones were allowed to choose the study desired. Invitations were extended to the nearby churches to enroll in our School of Missions.
>
> The entire group met in the sanctuary for the devotional which had been well planned by the Spiritual Life Committee. A class period of forty-five minutes followed the devotional. Then there came a "coffee break" planned by the Wesleyan Service Guild, followed by another class period of forty-five minutes. Perhaps the high light of the week came at the last hour of the last evening when a consecration and communion service was held by our pastor, at which time our Week of Prayer offering was placed on the altar.
>
> Each group took back to its own Society the recommended "action from study." In our own Society, this was taken to the circles at the conclusion of each study. This assured practically every member of the Society an opportunity of really knowing the study material.
>
> Our faith was simply not great enough to believe we would have the response which we did have. Our own church had more than double any number it had ever had for the studies, including nearly half the Wesleyan Service Guild members and several men who asked to attend. Thirteen other churches — much smaller than ours — sent enough women for one or more jurisdiction classes. One group of twenty-two women — three jurisdiction classes from one church—came eighteen miles every night; another group of seven came thirty-five miles every night. In every instance, the women were enthusiastic and cooperative.
>
> Our district superintendent, in a letter expressing appreciation for our School of Misisons, said: "From every corner of the district I have listened to reports of the outstanding School of Missions held at First Methodist Church, La Grange. Nothing has happened in the district more far reaching than this school."
>
> —Kate Floyd, Secretary of Missionary Education, Woman's Society of Christian Service, First Methodist Church, La Grange, Georgia.

It is impossible to tabulate or measure the total growth in individual and group expression resulting from the right use of the Approved Studies. Each Society will do well to evaluate the "fruits" of such study for itself, and make use of the creative activity which has resulted from these groups across the land.

A Tribute to Mrs. W. H. C. Goode

October 4, 1858—July 14, 1958

by MRS. J. N. RODEHEAVER

Mrs. Goode, one of the architects who helped draw the plans for the Woman's Society of Christian Service, was an honored guest at the opening session of the Fifth Assembly in St. Louis. National President of the Woman's Home Missionary Society from 1926-1940, Mrs. Goode was an astute member of the Ad Interim Committee on Woman's Work during unification.

ON JULY 16, 1958, a large number of relatives and friends gathered in the Methodist Church at Sidney, Ohio, in a service of remembrance for Mrs. W. H. C. Goode, great leader, who died on July 14.

Above the altar in the Sidney Methodist Church is an exquisite stained glass window, gift of the Goode family. Mrs. Goode worked carefully with the artist in designing the window. At the top is the world with the cross superimposed on it. In the center is Christ standing with an oriental baby nestled in His arms while children of all shades of flesh, eyes, and hair cluster around them. In the lower left corner is a vignette of the fisherman casting his net into the water, while the other corner shows the sower going forth to sow.

That window is Mrs. Goode's message, as is the printed record of the annual meeting addresses she gave as president of the Woman's Home Missionary Society from 1926 to 1940. Like the red thread of courage of her own, and her husband's English ancestors of many generations, certain threads run through her messages.

Spirituality is the first. In local church, as well as in General Conference, of which she was a member many times, it was her theme song. In her first address as president she said, "Any plan for the creation of a better world to live in, peace instead of war, cooperation between employers and workers, more beauty and felicity in sex relations and the growth of the idea of brotherhood is not feasible unless —we put Jesus Christ and His teaching at the center of the program."

Patriotism was a close second. She was an ardent party worker locally and in her state. To her, this nation could be true to its heritage only when every phase of life was unequivocally Christian.

Education to this former high school principal was a must. To relieve suffering and the dregs of unjust relationships was necessary, but to remove the cause was better. For that, educated leadership was needed. Her own academic record is as follows:

Valedictorian of her high school class; Bachelor of Philosophy degree, Illinois Wesleyan, and an honorary Doctor of Letters of Humanity from her alma mater. The Ida Haslup Goode Chair of English literature is also at Illinois Wesleyan. Bennett College conferred the degree of Doctor of Humane Letters on her, and Ohio Wesleyan University, alma mater of her husband and children, gave her the Doctor of Laws degree. Mr. Goode, well known northern Ohio business man, was for years a member of the Board of trustees of Ohio Wesleyan until his death in 1923.

Mrs. Goode believed that education was the business of every home, every church, every board of the entire church, working in close cooperation with the Board of Education. She was a member and active until her death on the boards of Bennett, Pfeiffer, and Clark colleges, had served on National College Board and Sibley Hospital and was a member until her death of Harpst Home Board. Other memberships and citations are too numerous to list.

Enthusiastic support of all life-building enterprises, religious and secular, from aid to a needy neighbor to building a united Methodism, a world church and a united national and international organization was her meat. Associates in the 1930's learned such terms as "ecumenical" and "international relationship" under her leadership.

Just as intense was her battle against evil. "We must not hesitate to tackle this problem just because we may get our fingers burned," she once said.

Empathy made this towering giant of intellectual and spiritual leadership so delightfully human. Never was she happier than in her intimate personal relationship with friends of all ages and stages.

She loved her beautiful home, but she loved her family more. She adored them and they her. Mother Goose, as revised by Ida Goode to meet her ideas of suitable philosophy for the adored great-grandchildren, was delightful. Awe-inspiring was her ability to discuss world affairs with older persons. Teen-age life she found fascinating. These interests remained. She delighted in childlike qualities mentioned by Jesus, but how she scorned childish behavior in any age!

The loving concern of her two surviving daughters, Miss Frances Goode, a one-time high school teacher like her mother, and Mrs. Harry Cox of Philadelphia, made it possible for Mrs. Goode to continue to travel and share her brilliant mind on the several boards, in spite of limitations of sight and hearing in later years. To them goes the deepest gratitude of a multitude of co-workers.

Mrs. Goode's tribute to others now belongs to her:

"One who never turned [her] back
but marched breast forward,
. . . Held we fall to rise, are baffled
to fight better,
Sleep to wake."—*Browning*

Week of Prayer and

October

At their retirement, the majority of our deaconesses re-enlist in the service of the church, this time as voluntary workers. About thirty per cent of our retired deaconesses live in four homes maintained by the Woman's Division where recreation for these two retired deaconesses includes quilting. This year part of your Week of Prayer and Self-Denial offering will go to the Deaconess Pension Fund. What does the pension mean to the recipient? All deaconesses express thanksgiving for a heavenly Father who has not allowed his followers to suffer privation during their declining years. To each the check is not merely a piece of paper; its signature is translated into terms of warmth, and sympathy, and generous love.

These girls attend one of our schools in Bolivia. The generous gifts and dedicated prayers of Methodist women affect vitally two segments of Bolivian society: the Indians of the Altiplano, and the students of Sucre. The long-term needs of the Woman's Division projects in Bolivia include funds to meet the rising costs of maintaining the school and the hostel, to purchase properties and to construct a hostel and student center to replace present rented facilities. Your offering will permit us to move into many new opportunities as they open to us in the "land of decision."

elf-Denial Recipients

31, 1958

Girls come to the hostels in Mexico for various reasons, chief of which is the opportunity the hostels afford for acquiring an education in a safe Christian atmosphere. Your Week of Prayer and Self-Denial offering will make it possible for our student hostels in Mexico to continue to offer a happy, comfortable atmosphere for many children to live, work, play, study, and meet in groups and prayer circles in a Christian home.

Increased prestige and enrollment at Eliza Bowman School, Santiago, Cuba, have created a new need—the need for an auditorium where the entire student body can assemble at one time, where it will be possible to hold special events, such as graduation exercises, religious, educational, and cultural functions for the upbuilding and enjoyment of the people of the city, as well as for the faculty and students. Progress in the past justifies provision for the present and faith in the future —your gifts will make this possible.

CIRCLES *Worship and Program Suggestions*

ETERNAL VIGILANCE—THE PRICE OF LIBERTY

by MARGARET BRIGGS LEFEVER

CALL TO WORSHIP: Psalm 67 (RSV)

HYMN: "O Young and Fearless Prophet," *(The Methodist Hymnal,* Number 266, stanzas 1, 2, 3)

PROGRAM: Ask someone to come prepared to give a "refresher" statement about the organization and purpose of the U.N.

While working with the United Nations, I was asked to make a study of the Guest Book at the New York headquarters. My study of some sixty thousand comments from citizens of 114 nations in 44 languages revealed a significant fact—U. S. citizens frequently commented on the U.N. building itself; visitors from other countries more frequently commented on the ideas and ideals of the United Nations.

Many of these overseas visitors made strong, almost desperate comments. A man from New Delhi said, "The U.N. must last until all men are free." A Berliner said, "Your efforts must not be in vain." Many conclusions could be drawn from such statements. Perhaps we Americans do not write with such urgency because we take for granted our priceless gifts of liberty and justice, of physical comfort, and of political privilege. During the last presidential election, for example, forty per cent of us who were eligible to vote did not bother to do so. Many of us do not keep informed on what goes on in Washington, how our senators and representatives vote on crucial issues.

DISCUSSION: Explain the next statement, expand and/or defend your position on either side.

Even Christian women are in danger of being swallowed up in this sea of apathy. By definition a Christian is sensitive to the rights and needs of *all people;* he should be alert even to minor injustices. As Jefferson said, "Eternal vigilance is the price of liberty." As Christians living in America, eternal vigilance is a small price to pay for the rights and privileges we enjoy. But are we really vigilant? Do we earnestly seek liberty for everyone, everywhere? Using the Universal Declaration of Human Rights as a check list, let us ask ourselves these questions: Do we work for laws and practices which prevent discrimination on the job? (Article 23) Are our houses of worship open to all people regardless of color? (Articles 7 and 18) Are housing and recreation facilities open to all? (Articles 17 and 24) Does everyone of voting age have the right to vote? (Article 21) Is there freedom of participation in the community's cultural life? (Article 27) Do our schools "promote understanding, tolerance, and friendship among all nations, racial or religious groups" and "further the activities of the United Nations for the maintenance of peace"? (Article 26)

REPORT: Using check list in above paragraph, take a good look at your own community and church.

The United Nations symbolizes liberty and justice for millions of persons. More than 64,000 letters have been written to the United Nations by individuals and groups from all over the world seeking relief from persecution.

In many ways our government is the guardian of our liberty, but the government cannot fulfill its responsibility without the understanding vigilance of its citizens. The Supreme Court's recent human rights decisions should be applauded, especially by Christians whose official church bodies have frequently called for "an unsegregated church in an unsegregated society." Responsible citizens should urge their representatives in Washington to support technical assistance, economic aid, and increased trade because such measures will help other people, and because thus they will help strengthen the free world in its struggle against communist tyranny.

The opportunity to be vigilant may present itself in the prosaic guise of serving on a local school board as well as in the dramatic opportunity to help India to fulfill its Second Five Year Plan. A Christian will act in any way he can to maintain the eternal vigilance that is the price of liberty.

PRAYER: Our Eternal Father, grant that our beloved country may join with other nations in acts of compassion for a suffering humanity. In Christ's name. Amen.

Observe a special season of prayer for the U.N. in its efforts to establish world peace.

HYMN: "O Young and Fearless Prophet" (No. 266, stanzas 4, 5.)

Resources: THE METHODIST WOMAN: "The Tenth Anniversary Observance of Human Rights Day," October, 1958; "If They But Knew," a short play about the U.N., September, 1958. WORLD OUTLOOK: "United Nations," a picture spread, October, 1958; "The Concept of Human Equality," December, 1955. Additional resources, pages 32-33, the 1958-59 *Program-Book.*

THE QUIZ

True or False Quiz *(based on articles in this issue of* THE METHODIST WOMAN). If false, state facts.

1. **United Nations Day is December 10. T. F.**
2. **A decentralized program takes the community house program to the people. T. F. Explain.**
3. **Part of the Week of Prayer offering will be used for student hostels in Peru. T. F.**
4. **Filmstrips are available for the study of Isaiah. T. F.**
5. **Only one girl in five has a chance to be accepted at Toyko Woman's Christian College. T. F. Why?**
6. **Friendship Square in El Paso, Texas, includes Wolff Settlement, Freeman Clinic, and Newark Hospital. T. F.**
7. **Helen Gibson gave up an art career to be a deaconess. T. F.**
8. **Mrs. Tillman spent three months in India. T. F.**
9. **Dr. Kagawa's daughter is co-director of a Student Christian Fellowship. T. F.**
10. **No Wesleyan Service Guild Members have ever been commissioned. T. F.**

department of CHRISTIAN SOCIAL RELATIONS

Dear Friends:

The month of October is very important to local committees of Christian Social Relations of Woman's Societies and Wesleyan Service Guilds not only because of important special days in October but also because there is need for beginning plans for future responsibilities and observances.

1. Already you have your plans well under way for United Nations Day Observance, preferably as a part of the community-wide observance. THE METHODIST WOMAN for September, 1958, gave you helpful suggestions at this point.

2. Plans for World Order Sunday under the direction of your pastor will call for your assistance in many ways. *Ask your pastor what your Committee can do.*

3. World Community Day will be observed as usual the first Friday in November. This observance is held under the auspices of your Council of United Church Women, if you are fortunate enough to have a Council in your community. If not then you have an even greater responsibility to initiate this observance "interdenominationally." Write to United Church Women, 175 Fifth Avenue, New York 10, New York, for program materials.

4. The next two pages of this issue of THE METHODIST WOMAN will give you specific suggestions for planning the observance of The Tenth Anniversary of the Universal Declaration of Human Rights on December 10 (Human Rights Day). This is specially important in these days when "rights" are being violated throughout the world. In our own nation from coast to coast the task is clear. The needs may vary from community to community but *the responsibility is ours wherever we live.* We must "speak and act boldly in Christ's name" for freedom and justice in a troubled world and—*in our own community.*

SOME MATERIALS OF INTEREST TO LEADERS

1. Robert Redfield: *Talk With a Stranger*, The Fund for the Republic, 60 East 42nd Street, New York, N. Y. Price, 10 cents. (An anthropologist gives his views on freedom and justice for today's world.)

2. Carl F. Hansen: *Miracle of Social Adjustment*, Anti-Defamation League of B'nai B'rith, 515 Madison Ave., New York, N. Y. (A story of "The Miracle of Social Adjustment" in the schools of Washington, D. C., since 1954.) Price, 35 cents.

3. July, 1958, ANNALS: "Asia and Future World Leadership." The Academy of Political and Social Science, 3937 Chestnut St., Philadelphia, Pa. Price, $2.00.

The last page of this four-page spread of the Department of Christian Social Relations will be of special interest to every secretary or chairman of Christian Social Relations. It summarizes in a very specific and effective way the real task that is ours as leaders in the area of Christian Social Relations. Mrs. Leslie E. Barnhardt is conference Secretary of Christian Social Relations in the Western North Carolina Conference, and this interpretation of our task was prepared for use in her own conference but it applies to all.

As this letter is written the headlines call our attention to the gravity of the world situation with the Middle East crisis again in the spotlight. Long before you read these pages this "powder keg" may have ignited the smoldering emotions of the peoples of the world! The importance of the United Nations for the peace of the world again takes the center of the stage. The need for an International (United Nations) Police Force is clear. If we had such a force for emergencies such as these Middle East crises the unilateral action by our own nation "yesterday," when the U. S. Marines were sent to Lebanon, would have been considered even in Washington unnecessary! Voices in support of such a U. N. Police Force should be heard in Washington with a thunderous roar—in the ears of the President, the Secretary of State, and the Senators!

At the very beginning of Chapter IV of the new current study book, *Understanding Other Cultures,* we find these words:

"If there was nothing that men desired more than life, would they not use any possible means of preserving it? And if there was nothing hated more than death, would they not do anything to escape from danger? Yet there are means of preserving one's life which men will not use, ways of avoiding danger which men will not adopt. Thus it appears that men desire some things more than life, and hate some things more than death . . ." —From the Works of Mencius (c. 300 B.C.)

Surely as Christians living in these days we can find a way, with God's help, to save our world from destruction! Jesus Christ entrusted to "faithful men who will be able to teach others" the way to bring His kingdom of peace and justice on earth. To fulfill this trust may mean "suffering as a good soldier of Christ Jesus."

Sincerely yours,
Thelma Stevens
Margaret R. Bender
Theressa Hoover

THE TENTH ANNIVERSARY OBSERVANCE OF HUMAN RIGHTS DAY

Television Viewing Parties

THE Tenth Anniversary of the Universal Declaration of Human Rights offers an unusually good opportunity to secure community fellowship through the discussion of worthwhile television programs. A plan which might be feasible would be to select block captains who would be responsible for organizing in their homes television-viewing parties for a relatively small number of people who would come together at the time of the program. Look at it and then discuss the reactions to it with particular emphasis on the ways in which these rights listed in the Univerasl Declaration of Human Rights are observed, or not observed, in your own community. If possible, several people should be primed ahead of time to discuss this in relation to the Guide Book for the Tenth Anniversary of Human Rights, *In Your Hands* (available from Woman's Division Literature Headquarters, 50 cents).

Other material which might be studied by individuals in order to relate it to the television program during the discussion would be *A Christian's Primer of Human Rights*, 35 cents, and *What Does the Lord Require of You?* free (both available from the Literature Headquarters). This is an opportunity for entire family participation in discussion. Some arrangements should be made ahead of time for getting representatives for each of the block groups together later to discuss what this has to say to us in our community in relation to necessary action or follow-up plans.

If a television show can be made meaningful in terms of local opportunities for improvement, this could be very useful.

Anniversary Celebration

Every community will want to have some sort of human rights celebration. In making her report on her years as President of the Woman's Division of Christian Service at the Assembly in St. Louis, Missouri, last May, Mrs. Frank Brooks, second president of the Woman's Division of Christian Service, said: "One of the first things that I remember after I became president was sending a telegram of congratulation on behalf of the organization because of the adoption of the Universal Declaration of Human Rights by the United Nations General Assembly."

This important achievement has been part of Methodist concern ever since. We have watched with great interest as many new nations used the Universal Declaration of Human Rights as a part of their charters and constitutions. We have been interested as nations, which had not given as much concern to human rights as would seem desirable, revised their constitutions and used parts of the Universal Declaration in those revised sections. We have been interested to see concern engendered by the Universal Declaration of Human Rights achieve rights for people in many parts of the world. We have also thought, as Methodist women, of places where the Universal Declaration of Human Rights seemed to be saying something to us about what we ought to be doing in the United States in our own communities.

Because of this great concern for human rights, and our sensitivity to what it has meant, we will all want to give the Tenth Anniversary great meaning in our community. There are four possibilities:

1. *A community report on the things that have been observed and done in preparation for the day.* If the Universal Declaration of Human Rights Guide Book, *In Your Hands* has been used by a number of community organizations in the months preceding Human Rights Day, December 10, 1958, the community will be ready for a report. Such a report might take the form of a community dinner, at which time a representative of each of the committees that has investigated a particular phase of human rights in a community, might report.

Alternately the report might be presented in dramatic form to an evening meeting where a speaker, representing the various committees, might summarize the whole findings for the entire group, at either an evening meeting or a dinner meeting. It might also be feasible to have a panel present the findings, and have two outstanding people in the field of human rights give their reactions to the findings after they have been presented. In this way, the community could look at itself through the eyes of some outsider.

On several occasions, when something like this has been done, it has been found desirable to have among the observers who comment on the findings someone from outside the United States who could talk about it from an objective point of view and say how it looks to someone else viewing it from different national traditions. In any case, unless the meeting is an unusually large one, it would be wise if provision is made for some sort of questioning and discussion following. Guides for these procedures will be found in "In Your Hands."

2. *A Pageant on Human Rights* —A pageant on human rights is always a good introduction to the subject. Some suggestions as to ways to present human rights in pageant form might be gleaned from using the November program in the *Program Book* as the basis for some planning. This shows the history of several countries which have contributed significantly to the human rights picture for the world. If you were to add to this some of the countries where human rights has come as a new thing since the adoption of the Universal

Declaration and a scene dealing with some of the future possibilities and the hopes that mankind might have growing out of the observance of human rights, this would be a possible way to construct a drama.

3. *An Important Speaker*—Perhaps you feel that the best thing to do to call attention to Human Rights Day is to bring some outstanding speaker to the community. If this is the case, it might be wise to have an introductory speaker refer briefly to any work that has been done in your community to analyze the situation at home. If you have used *In Your Hands*, it would be desirable to have a description of exactly how this has been done. This will give a springboard for your speaker, and will also give him an opportunity to comment on the importance of local action.

4. *Using Human Rights Day as General United Nations Celebration*—In some communities where very little has been done for United Nations, a program of the United Nations itself, using the Universal Declaration of Human Rights as part of the celebration, might be a very important thing to do. U. N. speakers are available from local associations for the United Nations and World Affairs Centers. If you have a very large group, it might be possible for you to get a speaker from the United Nations itself. In any case, if you wish a United Nations' speaker, you will need to write to the Speakers and Briefing Unit at the United Nations and ask them about this. There is no fee involved but travelling expenses must be borne by the organization or community requesting the speaker. United Nations' speakers are not available for groups under 200 under ordinary circumstances. Be sure in planning that human rights gets adequate representation as this is the special time when we can emphasize this.

No matter what plan of celebration you decide upon, you will undoubtedly want to use some music. It might be desirable to use music related to some of the countries where human rights has made tremendous progress. A skilled person in the music department in your school or some community might be able to weave together a little script which relates music in some such way as this: "France is a proud country which has contributed to the development of human rights over generations. We will listen to some of the music which expresses this feeling among her people. Next we will cross the world to India which has given great leadership in the last few years in its support of the Universal Declaration of Human Rights. This music which comes from that country is characteristic of a freedom-loving people." Such a music script would be easy for many people to use.

Exhibits

If possible, in preparing for your celebration, focus a great deal of attention on seeing that people in the community actually understand what is written in the Universal Declaration of Human Rights.

Secure the cooperation of storekeepers so that you can use the store windows for exhibition of large posters. If possible, get the high school art classses, or some art organization in the community to prepare posters which give interpretation of the Universal Declaration. Secure large-sized posters from the United Nations bearing the text of the Universal Declaration, and mount them appropriately. Exhibits, showing countries where progress has been made, or marking these countries on maps, could be useful.

It might also be interesting to have a window in which various organizations in the community made small exhibits, or displayed placards saying what particular rights seemed of most interest to those organizations. For example, a church might well find itself particularly interested in the rights on religious freedom listed under the Universal Declaration of Human Rights. A family agency might be particularly interested in the fact that the Universal Declaration of Human Rights says the family is a natural, fundamental unit of society, and as such, is entitled to protection. Many other suggestions could be made.

It will be important to have exhibits in the library, as this is the place where all the books dealing with the subject can be found. Posters and other material could be displayed. The high school, or even the grammar school might like to have a contest for the best essay on "The Universal Declaration of Human Rights and What It Means To Me." The winning essays could be published in the local paper. It is important to secure the cooperation of your editor, and see whether he would run the Universal Declaration of Human Rights on the front page of the paper sometime within the few days preceding the celebration. Ask the mayor of the community if he will proclaim the day. This will give a good occasion for the newspaper to play it up.

No matter what form your celebration takes, the most important thing to remember is that this has offered an occasion when stock could be taken of community observance of human rights, when people could learn what the Universal Declaration of Human Rights actually says. But the real importance of the occasion lies in what comes after.

If this day can be used as a springboard to further action, it will have contributed significantly to our American contribution to the observance and interest in human rights. This Tenth Anniversary may be laying the groundwork for the celebration of the Twenty-fifth Anniversary of the Universal Declaration of Human Rights which *could* be a time when we say with gratitude that the biblical prophecy of "—swords into ploughshares" has indeed come true!

WHAT IS A REPORT OF CHRISTIAN SOCIAL RELATIONS?

by MRS. LESLIE E. BARNHARDT

It is churchwomen working together on common problems in line with God's purpose for the world.

It is looking freshly at ourselves and *every human being* to see whether God's purpose is being fulfilled in our lives.

It is working together on social and economic problems in the community.

It is being concerned about the rising tide of teen-age misconduct and then acting as a group to help create the right kind of community recreation and education.

It is working for a better home life for these young people.

It is being a Good Samaritan—a *Modern Samaritan*—helping others, giving of time and service to selected community needs.

It is sponsoring a refugee family, assisting them to find their place in the community and in the church.

It is being a real friend to foreign students and other visitors in our country from overseas.

It is being troubled over the growing addiction to alcohol and alcoholism and concerned enough to see that Alcohol Education is taught in our schools.

It is working to make available Temperance Films and Classes of Instruction in our churches for all age groups.

It is generating concern for church-wide observance of *Commitment Day* and *all it entails.*

It is praying for *Peace.*

It is working for *Peace.*

It is working with others in the community in an organized effective way to further the cause of *Peace.*

It is planning special observances of United Nations Day.

It is sending a young person or two from one's church to make up the 270 youth going from this conference to a State Department-United Nations Seminar.

It is taking a bus-load of women in a district to New York to visit and study the United Nations.

It is studying the issues and interpreting to others the U.N. and its specialized agencies.

It is supporting U.N. and encouraging others to do so.

It is sponsoring Halloween Trick or Treat parties for UNICEF.

It is working with a District Peace Committee to see that your district sets up an informative, challenging institute.

It is helping promote attendance at one of the conference sponsored workshops for *World Peace Through World Trade.*

It is fulfilling our responsibilities as citizens in the political life of our town, state, and nation, and the world.

It is using our influence to see that the foreign policy of the United States is directed toward dignity, security, and peace for all.

It is writing letters to our senators, expressing our views on the Mutual Security Program; perhaps saying, we feel it is important that mutual aid should be separated from any type of military aid—both in fact and as it appears in the budget.

It is writing our Congressman our views on Bill S-4 on the consumption of alcoholic beverages aboard all domestic aircraft—commercial and military.

It is studying carefully *All Recommendations* of the Department of Christian Social Relations, then adopting and adapting to our district and local work.

These things—plus many others—are *Action* or *Activities* to be reported for the line of work called *Christian Social Relations.*

It is the *What—the Why—the How*—of Christian life upon earth with which Christian Social Relations is primarily concerned.

REPORTS

The Secretary of Christian Social Relations in the local Society reports three times a year, in October, February, and June, to her district Secretary of Christian Social Relations. The reports should be mailed by the first day of these months. The district secretary in turn will send her report to the conference secretary by the tenth of the same month. The conference secretary compiles her report from the district reports and sends it in duplicate to her jurisdiction secretary, who sends one report from each conference to the Executive Secretary of the Department of Christian Social Relations, 150 Fifth Avenue, New York 11, New York.

The experiences of the past have indicated that those Societies that report systematically usually promote the work more effectively. Reports serve a twofold purpose; namely, that of helping the local Society take stock of its progress in order to move forward more intelligently and, second, that of enabling the district, conference, jurisdiction, and Division to determine the effectiveness of their promotional methods and programs of action.

* See also The *Handbook* for Christian Social Relations leaders giving special attention to pages 7-27. Available from Literature Headquarters. Price 35 cents.

Talk Back

by

LOIS ANN RANDERSON

A TIME-WORN tale says that women like to talk all of the time. When *Talk Back*, new TV series is released in October, women (as well as men) will find they can talk all they want, for discussion is a major part of the series.

Talk Back is being produced and contributed for Protestant programing by the Methodist Television Ministry. The series will be presented for public service broadcasting by the National Council of Churches.

The format of *Talk Back* was chosen so that the viewer can "talk back" to the messages presented in the programs. Special discussion groups will be organized in all communities where *Talk Back* can be seen on TV. These groups might be Sunday-school classes, Wesleyan Service Guilds, or Woman's Societies of Christian Service, service clubs, school and community organizations, or special *Talk Back* viewing groups.

What do they discuss? Each of the thirteen *Talk Back* programs will begin with a twelve-minute drama showing an everyday problem or need. During the remainder of the half-hour program, selected persons from the viewing area will discuss the problem or need seen in the drama. This will be a live on-the-air presentation from the local TV station's studio.

After the program, the organized discussion groups will seek to relate the Christian faith to the problem. Informal discussions, such as by a family or between friends, are also encouraged.

Some of the programs in which women will be especially interested are "A Time for Waiting"—what four different women do when they face a threat of tragedy and suffering; "The Fifth Plate"—a mother and father want to rear their daughter to have Christian ideals; "The Volunteer"—an older woman seeks a feeling of belonging and acceptance.

Methodist women can help insure the success of *Talk Back* by watching the series when it is broadcast in their viewing area; by asking friends to watch it and by announcing it at Woman's Society or Guild meeting; by getting together to discuss the program in organized groups or with family, friends, or business associates.

* Miss Randerson is assistant to the director of Utilization and Field Service of the Television, Radio and Film Commission of The Methodist Church.

ACROSTIC

A good Woman's Society of Christian Service officer:

Encourages the sharing of ideas, cooperative planning, and division of responsibilities.

Naturally praises co-workers for their efforts and results, knowing that a pat on the back makes any task less difficult.

Loves to work, for she knows that "work is love made visible."

Inspires optimism, courage, and faith in other women.

Seeks God's guidance—to know what is best to do, and a willingness to do it.

Teaches herself by reading and listening for she knows that to lead she must keep growing.

Smiles easily and often—for a smile "is worth a million and it doesn't cost a cent."

Opens her mind to both sides of a question and encourages discussion—not argument.

Thinks before she speaks—and then says less than she thinks.

Harmonizes, as well as she can, the program of the Society with the total church program.

Endures ill-natured remarks, living so no one believes them; learns from being criticized; graciously accepts praise.

Reads THE METHODIST WOMAN, WORLD OUTLOOK, *Together*, the study books, *Annual Report of the Woman's Division*, and suggests others do likewise.

Serves her church willingly and joyously, and by example encourages others to do the same.

An interest in missions: Miss Hilda Harris (right), sophomore at Bennett College, Greensboro, North Carolina, talks with Mrs. W. B. Landrum, field worker, about possibilities for mission service after graduation. Miss Harris intends to be a registered nurse.

Going Around in Circles

a skit with spot scenes

by

MRS. JOHN URBAN

NARRATOR: The scene opens with the president of the local Society addressing her executive committee.

PRESIDENT: You know that tonight we draw names to change circle members. We have a chairman and a co-chairman for each of our five circles—three afternoon and two evening circles. Chairmen alternately will take the names drawn from the box. The names received will be the members of the new circles.

OFFICER 1: What happens if all the good workers get into one circle?

OFFICER 2: We've taken care of that. The committee in charge of circle change has classified all the members.

OFFICER 1: Classified? You mean good or bad?

OFFICER 2: Actually, they are classified as very active, active, and inactive.

PRESIDENT: The leaders of the present circles handed in a list of all their members divided into these three categories. The very active will be distributed first, and then the next group, and finally the inactives will be equally distributed. The names of those who want afternoon meetings are separated from those who attend evening meetings.

NARRATOR: Now we are at the meeting of the Woman's Society. Let us listen to the members and catch bits of their conversations as they discuss this circle change before the meeting begins.

MEMBER 1: I don't want to be in a circle with all the old ladies!

MEMBER 2: The older members have a lot that they can teach us. After all, we can't be the "young marrieds" forever.

MEMBER 3: I just won't go into a circle without Mary. She's my best friend!

MEMBER 4: Why don't you volunteer to be a circle chairman? They can always pick a co-chairman to be in their circle. Then you could choose Mary.

MEMBER 5: Isn't this circle change exciting? I'm always anxious to see where I will go—and what new people I will meet. I met Alice last time we changed circles and she's my best friend now.

MEMBER 6: I'm the shy type. I hate to go where I don't know anyone.

MEMBER 1: I have to go with Jane. She's my transportation.

MEMBER 2: Then you should have asked to have your names drawn together. They always clip together the names of those who have to ride together if it is a legitimate request.

MEMBER 7: Really, do we *have* to be changed? Our circle has been together for *years*—and we get along so well.

MEMBER 8: Well, I just won't go any more. Jane and Sally and Maude and my sister all say we're going to be in a group of our own. We don't have to be pushed around if we don't want to be!

MEMBER 2: You'll be lonesome all by yourselves! You'll miss all the fun!

NARRATOR: Let's go over and watch the circle drawing.

PRESIDENT: We've distributed the Active cards; this is the next group. Afternoon chairmen ready? *(Pulls cards out of shoebox or some such thing.)* Circle one. *(Hands each chairman a card as she continues.)* Circle two, circle three. *(And then repeats):* Now, that is the end of names for afternoon circles. While you are copying the names so that you and I each have a list, we will draw the names for the evening circles. Evening circle chairmen, are you ready? Circle four, circle five. *(Handing each of them cards.)*

NARRATOR: The next scene is two years later. The president has just announced that it is time to change circles again. Let's listen!

MEMBER 1: I remember that I didn't want to come in with the old ladies two years ago. I'm sure glad you kept me from saying that I couldn't meet on the Tuesday they were meeting. That would not only have been dishonest, but I would really have cheated myself!

MEMBER 2: Didn't we laugh when we found out that the "old ladies" hadn't been sure they wanted us "young gals" either. Then we all found out that there wasn't any difference in our ages —we were all "young in heart."

MEMBER 8: I learned the hard way. Seems so long ago that our little group refused to be a part of any circle. Remember that we said we didn't want to be pushed around? How long did we stay away? I think we lasted a couple of months and then we just could not stand it any longer. We were missing out on everything! We sneaked back into a circle.

MEMBER 3: I am going to be one of the new chairmen. Mary is coming with me as co-chairman. We work so well together that we thought we would like to see how well we could run a circle.

MEMBER 6: How I hated to come into a circle of new people! But we did become acquainted quickly. Our circle had to put on a dinner soon after we were organized and

of course there is nothing like working in the kitchen to get acquainted.

MEMBER 5: Our minister said he thinks a circle change is one of the best ways to strengthen a church. I guess he must mean that it avoids cliques. And now I see his point. The better we know all the women, the stronger are our bonds of friendship.

MEMBER 7: Maybe this year we'll be back with some of our circle friends from two years ago. I can hardly wait to be in a circle with Marjorie. You know, if circles didn't change, I'd never have a chance to really know her.

MEMBER 4: I know what you mean. I used to think that Marjorie was just a stick-in-the-mud—an old sour puss. But she's been the one that kept this circle "sunny-side-up."

MEMBER 1: And I wouldn't have ever known what a dedicated person Elizabeth is. I'll never again be critical of anyone's limited activities until I know the whole story. I never knew that she had an invalid at home to care for—and was unwell herself. Now I know!

PRESIDENT: Will the meeting come to order. The business tonight is drawing names for new circles. Before we begin, I want to read a passage from the twelfth chapter of 1 Corinthians: As people are to Christ, and as body parts are to the body, so the circles are to the Society. *(Reads):*

"As the human body, which has many parts, is a unity and those parts comprise one single body, so it is with the body of Christ. Now the body is not one member, but many. If the foot should say, 'Because I am not a hand I don't belong to the body,' does that alter the fact that the foot *is* a part of the body. After all, if the body were all one eye, where would be the sense of hearing? Or if it were all one ear, where would be the sense of smell? But God has arranged all the parts in one body, according to his design. So that the eye cannot say to the hand, 'I don't need you.' God has harmonized the whole body so that the body should work together as a whole with all the members in sympathetic relationship with one another."

CURTAIN.

RECOMMENDATIONS FOR RECORDING SECRETARIES

by MRS. W. B. STUBBS

Mrs. Stubbs is recording secretary of the Woman's Society of Christian Service of North Georgia Conference. Last spring she sent these recommendations to the recording secretaries.

Regard your work as a trust to build records for the future.

Enjoy your work.

Cultivate courteousness and cooperativeness.

Organize and maintain neat files and minutes.

Read publications and Annual Reports of the Woman's Division.

Do not delay in writing minutes, this may make for inaccuracy.

Inform yourself on the duties of your office.

Never be late for meetings, better to be early.

Give yourself a review in grammar and diction.

Subscribe to WORLD OUTLOOK and THE METHODIST WOMAN.

Encourage and assist your president whenever you can.

Correspond promptly.

Roberts' *Rules of Order* should become familiar to you.

Enter names and numbers correctly.

Tell it to the people—through good publicity, concise and clear.

Act as custodian of all official papers and records for the Society.

Renew and refresh your spiritual self through divine guidance.

Your successor may then more intelligently and efficiently follow you.

Mrs. Willis J. King, wife of the resident bishop, was speaker at the eighteenth annual meeting of the Woman's Society of Texas Conference, Central Jurisdiction, held last spring at Ebenezer Methodist Church, Marshall, Texas. She related her experiences abroad and admonished the women to give more support to missions, to help in breaking down racial barriers, and to work with women in the community. The group voted a special gift to mission work in Africa. All conference officers attended the meeting which included a travelogue report by department secretaries and officers and a memorial service.

"Not Good if Detached"

by

JEANETTE STRUCHEN

"NOT good if detached" read the tag on a newly purchased chair and the familiar slogan stated in a nutshell a basic truth about mental health. Surely, it is true that "No Man Is an Island" and the very substance of life is our inherent need to be with and recognized by others.

We fulfill this need by belonging to groups. Belonging is a criterion of modern life. Those groups to which we belong put punch into weekly routine, stimulating wider waves of activity. They are X the unknown quality of influence upon our lives. They are mirrored reflection of personality. Real belonging demands a stretching out of self and creates opportunities for new experiences and new ideas.

On the other hand mental health is that something which all of us want and have in varying degrees whether we know it by name or not. When we speak of love, jealousies, peace of mind, disappointments, or satisfaction we are talking about mental health. It means the total picture of our personalities at work in every area of activity. Mental health is a combination of the chords and dischords which struggle for harmony in our lives.

Belonging undergirds mental health when we:

1. Conform to the group but are creative in membership.

2. Let our enthusiasm be contagious and the secret of happy affiliation with the group.

3. Let our imagination be captured and are not afraid to cast out upon the water with new ideas.

4. Share ourselves (not just old clothes and cookies) with the whole purposeful existence of the organization.

We need play. Also, we need work companionship and a sense of fulfillment. These are not mere by-products of belonging; they are the very core of it.

Why do we need to belong? Because we need to touch the lives of other people. Those of us with empty cups need to have them filled; those with full cups need to share their portion. Living day by day as a suction cup (always taking in and never giving out) soon reaches a saturation point and for healthful balance it is necessary to exhale as well as inhale.

Where does belonging begin? It begins where mental health begins -on the inside of us. Belonging begins with the desire to have our little egos caught up in some stimulating program greater than ourselves. This is natural, not egotistical! We need to be caught up in a plan which lifts us over the walls of mental-physical domain, pours a few thirst-quenching ideas over us, rubs our aching backs with the needs of those who hurt all over, and exchanges our too often introspective focus into a far-reaching vision.

Good mental health is not something which comes as a gift but is a growing achievement. We build our own foundation and place every stone in right relation to other stones. In other words we are continuously striving for deeper understanding of ourselves and more satisfying relations with others.

Belonging has surprises and the best is that of happy relationships to other people.

The story is told of Mrs. Lorado Taft and her visit to a summer haven for young people. High in the mountains, Mrs. Taft remarked before a youthful camper, "Surely this must be the most beautiful spot in this whole mountain range." The girl in thoughtful expression answered, "I am beginning to think so too, but I never noticed the view until you came."

Harmony in good relationships breeds healthy attitudes. Healthy attitudes breed productive activity and more abundant living.

Belonging to a church, and to groups within it, is vital because these groups are "a seedbed in which persons can become mentally healthy."[1] They help develop a sound philosophy of life and strengthen our sense of security. They inspire our sense of maturity and challenge our usefulness. They remind us to practice "whatever is true, whatever is worthy, whatever is just, whatever is pure, whatever is attractive, whatever is high-toned, all excellence, all merit . . ." (Philippians 4:8, Moffatt).

Belonging is a blessing to our mental health when the purposes of a wholesomely purposed group begin to over-arch our lives like a rainbow and the colored facets of that rainbow lead us out of ourselves to the pot of golden opportunity and service.

What does belonging cost? Belonging costs time and energy. It demands adjusting schedules, paying baby sitters, regulating car schedules, and carrying tureens. Why do it? Just for fun? Perhaps. But underneath the pleasure lies a philosophy of faith. Faith in ourselves—that we may contribute to the group; faith in others —that their influence in fellowship enriches our lives; faith in cooperative effort—that continuous striving brings real progress.

[1] Woman's Division *Program Book*, 1957, March program on Mental Health.

WESLEYAN SERVICE GUILD

GIFT OF EMBLEM

WHEN you walked into the Gold Room at the Assembly Guild Weekend at the Sheraton Jefferson Hotel, your attention was attracted to the beautiful Guild emblem attached to the balcony rail. It was a most fitting background, especially when the room was set up so that the banner was behind the speaker's table. The St. Louis Conference had the emblem made to fit this particular space, and then presented it to the standing Committee of the Wesleyan Service Guild of the Woman's Division. At the next meeting of the standing committee, it will be decided how this banner shall be used. It is beautifully made of silk, with rich colors on a white background. We have wished we could have it on display in the office in New York, both for the benefit of our guests and ourselves, but since it is too large for that, (13½ feet by 40 inches), we have to be satisfied to take it out and admire it once in a while. Thank you, St. Louis Conference. We are happy to have the beautiful emblem!

WESLEYAN SERVICE GUILD MEMBERS COMMISSIONED

THE following deaconesses and missionaries commissioned at the Fifth Assembly, May 8, 1958, in St. Louis, Missouri, either have been affiliated with the Wesleyan Service Guild or are members now.

Eileen Bakehouse, deaconess, is director of Christian Education. She is a member of the Wesleyan Service Guild at Hedrick, Iowa, and an honorary life member.

Edna Floy Brown, registered nurse, missionary, Borneo, is a former member of the Wesleyan Service Guild, First Methodist Church, Oak Ridge, Tennessee, where she was unit president two years.

Winona H. Campbell, deaconess, rural church and community worker, is vice-president of the Guild in Fayette, Alabama.

Vela Howell Cleveland, medical doctor, missionary, India, is a member of the Guild in Carrollton Church, New Orleans, Louisiana, and was Spiritual Life Chairman.

Patricia Joanne Dutro, missionary, Africa, member of the Guild in Eaton, Indiana.

Dorothy Hubbard, missionary, Korea, is former vice-president of the Guild in McComb, Mississippi.

Esther Elizabeth Jones, deaconess, who is teaching at Vashti School in Thomasville, Georgia, is a member of the Guild at First Methodist Church, in Thomasville.

O. Kay Kelsey, deaconess, is president of a newly formed Guild in Grace Methodist Church, Rochester, New York, where she is director of Christian education.

Jean Marie Powell, missionary, Korea, is a member of the Lyons, Kansas, Guild.

Julia Hoffman Rose, deaconess, librarian at Sue Bennett College, is a member of the Guild in London, Kentucky.

Marie Vivian Simmons, deaconess, director of Christian education, is a member of the Guild in Conway, South Carolina, and is an honorary life member of the Guild.

Marion Lorene Unkenholz, registered nurse, missionary, Africa, is a former member of the Guild in Bismarck, North Dakota.

Alice Arlene Warner, deaconess, director of Christian education, is a past-president of the Guild in Gering, Nebraska.

Dorothy Marie Watson, deaconess, director of Harwood Girls' School, Albuquerque, New Mexico, is a member of Lydian Guild, Central Methodist Church, Albuquerque, and is a past-president of the Guild in Morgantown, West Virginia.

Charlotte Moore Whitfield, deaconess, director of Christian education, is a member of the Guild of First Methodist Church, Siler City, North Carolina.

UNITED NATIONS DAY

Are your plans made for observance of United Nations Day, October 24? You may still be able to get the United Nations Day Kit and extra posters by writing to United States Committee for the United Nations, 816 21st Street N.W., Washington, D. C. The posters come in two sizes—10 by 15 inches and 14 by 20 inches. They are free in small quantities.

OUTSTANDING ACTIVITIES IN TEXAS

Dear Miss Johnson:

In evaluating the year's work, the Executive Committee of the Wesleyan Service Guild, First Methodist Church, Dallas, Texas, decided the most outstanding achievement was in the area of Missionary Education. During the year, First Church Guild sponsored three study courses in which thirty-six Guilds from the two Dallas districts participated, so that the three joint study courses proved a very successful experiment in human relations as well as in Missionary Education:

1. The Witness of the Local Church in the Ecumenical Movement— *In Every Place a Voice*— was held in September with ten Guilds from the Dallas Northeast district participating. The course was led by Mrs. Jack Simms, chairman of Christian Social Relations for the North Texas Conference and of Status of Women for the South Central Jurisdiction. A number of committees, as suggested in the Missionary Education Handbook, were organized for more extensive participation. The sessions included buzz groups, panels, question and answer periods, and discussions. The average attendance was eighty-seven. This was the first experience in a Christian Social Relations study for most of the participating Guilds. This study was followed by two inter-racial programs.

2. The study of Japan was initiated in July when a color film was shown and in September by a joint meeting with the Woman's Society of Christian Service in which the theme of "brotherhood" was strongly emphasized through the program presentation by four high-school youths and their teacher counselor, Miss Martha Ferguson, a member of First Church Guild. After this introduction to the study of Japan, Dr. H. Nill McFarland presented the concentrated study which included use of color slides taken during his years of teaching in one of the Japanese universities. Various committees from the twenty participating Guilds of the two Dallas districts made maps and charts, displayed imports and exports, compiled scrapbooks, supplied literature, and led devotions. There was an attendance of 135.

3. In February, five Guilds from the Dallas Southwest District joined First Church Guild in the study of *Mark*. The average attendance for this study was fifty.

These studies broadened our horizons in both Home and Foreign Mission Fields and created a deeper interest in Christian service. We are humbly grateful to have had this opportunity in furthering the work of the Kingdom of God.

Sincerely yours,
Lucile Fitzgerald
Secretary of Promotion
First Church Guild,
Dallas, Texas

Dear Miss Johnson:

I am wondering if many Societies or Guilds can match the record of the Wesleyan Service Guild of Highland Park Methodist Church, Ft. Worth, Texas, in the respect that all members are Honorary Life Members.

This is a rather small church which has been forced to relocate during the past year. It has been a trying time, but through all of it the Guild has been most active, often having one hundred per cent attendance at its meetings.

One Guild project is the promotion of reverence in the sanctuary prior to the worship service.

Sincerely yours,
Mary S. McDonald,
Member, Woman's Society
of Christian Service,
Highland Park Methodist
Church, Fort Worth, Texas

WESLEYAN SERVICE GUILD CANDLELIGHT SERVICE

by

MRS. E. J. LARSON

Mrs. Larson, Canyon, Texas, is Amarillo District Secretary, Northwest Texas Conference.

The leader will have a large altar candle. Four or more district secretaries will have medium sized candles. A small candle and cardboard shield will be given each delegate as she enters the sanctuary. The regular altar candles will be lit prior to the service.

HYMN: "Rise Up, O Men of God," *The Methodist Hymnal*, No. 267.

READER: "When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons which the Father hath put in his own power. But ye shall receive power after that the Holy Ghost is come upon you: and *ye shall be witness unto me,* both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight." Acts 1:6-9..

LIGHTING OF THE CANDLES: *Soft background music will be played throughout the lighting of the candles. Suggestion: two verses each of "Guide Me, O Thou Great*

Jehovah," "We've a Story to Tell," "I Would be True," and "An Evening Prayer."

The leader, the conference secretary, will light her candle from the altar candles. The district secretaries will approach the leader at the altar and light their candles from her candle. They will then light the candle of the delegate at the end of each row. The delegates will light their candles from the one next to them throughout the rows until every candle is lit.

It is requested that no candle be dipped to avoid candle dripping on the floor. Dip only the unlit candle when lighting your candle. All lights will be turned out, leaving only the candlelight. As the lights are extinguished, a picture of the head of Christ will be flashed on the wall above the altar.

VOCAL SOLO: "Light of the World, We Hail Thee"

READER: "For thou wilt light my candle: the Lord my God will enlighten my darkness." Psalms 18:28

"For there shall be no reward to the evil man; the candle of the wicked shall be put out." Proverbs 24:20

"She perceiveth that her merchandise is good: her candle goeth not out by night." Proverbs 31:18

"Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matthew 5:14-16

HYMN *(standing):* "O Master, Let Me Walk With Thee." *Remain standing for prayer.*

LEADER: Dear Heavenly Father, who gave Thy only begotten Son to be "The Light of the World," keep us ever ready to do Thy bidding. May our works in Thy service always glorify Thee and be a shining light to others. Help us to work unceasingly to spread Thy gospel and to make known the Kingdom of God to the farthest corners of the world. Be with us when we falter; be Thou our guiding light. We ask these things in the name of Jesus Christ, Thy Son, our Lord. Amen.

The candles are extinguished. Each delegate will keep her candle, remembering as she looks at this symbol the words of Jesus, "Let your light so shine before men that they may see your good works, and glorify your Father, which is in heaven."

HELPS FOR NEW GUILDS

One of our local vice-presidents, Miss Sarah Ligon of Birmingham, Alabama, sent a letter of appreciation for "Helps for New Guilds" which appeared in a recent issue of THE METHODIST WOMAN. Miss Ligon said in part:

"I hasten to tell you how delighted I am to read the article, 'Helps for New Guilds.' I do believe this article will be applauded by many Guilds—especially those units of younger women. It will encourage new units —no longer will the members feel self-conscious from being suddenly cast into a big, new world of by-laws, committees, and parliamentary procedure! You see, I really know what problems can exist in a small Guild unit. I served as a president of one for two and one-half years! Even in our third year, we are still unable to elect all our chairmen and some of the truly devoted members (poor things) are performing the duties of three or four chairmen, or trying to perform the duties!

"It is good to know that the standing committee has looked on these problems with sympathetic understanding and has decided to offer some solutions for them!"

Some of our members have said that we should have taken the "New" out of the title, and called this article simply "Helps For Guilds." We are glad, of course, that this information proves useful to Guilds. Mimeographed copies of this article are now being sent out in the packets going to new Guild units.

NEW TECHNIQUE

Recently I sat in my apartment in New York and "made a speech" to the Wesleyan Service Guild of Grace Methodist Church in Ruston, Louisiana. Through one of the Guild members who works for the Telephone Company, and by courtesy of the Bell Telephone Company, the telephone talk was amplified in the church for the Guild meeting.

First I conversed with the district secretary, Mrs. Earl Nugent, and than I talked fifteen minutes to the Guild. It certainly was an exciting experience!—Lillian A. Johnson

Filmstrips for the Study of Isaiah

Woman's Societies and Guilds studying Isaiah are referred to the following filmstrips to supplement their programs: "*A Demand for Holiness*—Isaiah"—Color filmstrip with reading script, thirty-four frames, from the Prophet of God Series. The message that Isaiah brought to the Hebrew people is visualized through drawings of selected scenes from the prophet's life. Produced by SVE. Sale only, $5.00, from the nearest Methodist Publishing House Film Library. "*Discovering Hidden Treasures*"—(The Story of the Dead Sea Scrolls.) This color filmstrip with reading script, forty frames, includes photographs of portions of the Isaiah Scroll, interesting material that may help to bring Isaiah and other Old Testament books up-to-date. Sale only, $5.00, from the Methodist Publishing House.

MISSIONARY EDUCATION

SUGGESTIONS FOR TEACHING, "A STUDY OF ISAIAH"

by LAURA EPPLE TOMPKINS
Vice-President of North Central Jurisdiction

WHEN the citizen of Judah in the eighth century B.C. looked upon a man whose life and words showed an unusual insight into the nature of God and a complete commitment to God's will he tried, in a number of ways, to describe the passion which possessed the man's soul. He said, "he bubbles up," "he boils over," "he pours forth." Or, with even deeper intuition he said, "He speaks for God—in behalf of God to us." The man might be a well-known neighbor or friend. He might work at a very ordinary job. The people might resent, hate, despise, and reject him. They might fight against his advice or, even worse, remain utterly indifferent to it. But, to the everlasting honor of the Hebrew people, it must be remembered that many of them knew in their hearts that the Spirit of God had come upon this man. They rarely dared any extreme violence and they cherished and preserved his words.

When you and your class begin the study of the Book of Isaiah you will feel the same awe. You will know that here is one of the greatest books ever written and will ask God's guidance that you may so understand and interpret it that your own lives will be committed anew to God's eternal and universal purpose which is the basic theme of the book. Two of the most significant figures in the history of religious thought dominate the book. Their moral perception and long-range comprehension of human destiny gave new dimensions to man's spiritual insights. It has been read by the most humble with understanding and inspiration and scholars who have given a lifetime to its study find within this same book ever new revelations.

You are familiar with the excellent materials for this study. The text, *Isaiah Speaks*, gives the background and the teachings in compact and readable form. You have only to study carefully the *Guide* to find details of organization, enriching materials and ideas for every local class. The playlet, *Behold Your God*, is not just entertainment but a true presentation of Isaiah's message. After you have studied thoroughly these helps, have read some of the reference books, have thought about the needs of your women, and have built your own detailed outline, you are certain to have an experience together that will bring new vision and insight to all who participate. Perhaps, however, your deepest concern is the more general questions which may arise in class discussion. Here are three questions which have been emerging:

1. What is prophecy?

Hold before your women the idea that a prophet was a man so filled with the Spirit of God that he poured forth his words with an impassioned desire to convey to his hearers the nature of God, the nature of man, the relations between God and man, God's purpose for the world and the inevitable consequences of man's rebellion. To the prophet religion was all of life, all of personal, national, and international relations. Constantly he tore away the outer trappings of religious ritual and ceremony which men seek always to substitute for life commitment and demanded that men give their total lives to God. In his earnest presentations the prophet often made predictions as to what would happen if the nation did not align itself with God's purpose. He also made predictions based upon his certainty of God's redeeming love, predictions of the time that could come if only men would accept the love of God and serve him with all their hearts.

2. What impact have the Hebrew prophets made on our civilization?

We learned in school what the intellectual flowering of Greece in the sixth and fifth centuries B.C. has meant to our western culture. But the ban against teaching religion in the schools has prevented most of us from having any comprehension of the tremendous debt which every phase of our culture owes to the flowering of the spiritual life among the Hebrew people in the eighth and seventh centuries B.C. A good reading on this point is Matthew Arnold's *Hebraism and Hellenism*. You may disagree with some of his mid-Victorian conclusions. Man has gone through several tragedies since Arnold's day. He does, however, point out clearly the influence of Hebrew thinking upon our political and social life. Our ideas of the rights of man, care for the helpless, tenderness to the unfortunate, integrity in social and personal relationships are our heritage from the prophets.

3. Do the varying points of view of different Old Testament scholars and their disagreement on some historical facts and dates affect the spiritual value of Isaiah?

First we must remind ourselves that men who dedicate their lives to biblical research are devout men who are doing their work in order that we may understand the truths of God better. If they discover some date, some historical fact, some reading of Hebrew that is at variance with that which we have accepted, let us study their findings and rejoice in new light. Learning is an adventure. Its glow and wonder continue only as long as we thank God for every new revelation. We do not have to agree. It is the right of every Protestant to study, to think, to analyze and then, with God's guidance, to formulate his own beliefs.

OUR WORK IN STUDENT CHRISTIAN FELLOWSHIP

by UMEKO KAGAWA

Miss Umeko Kagawa (right) finds variety in her work at the Student Christian Fellowship. Here she is pictured with her mother, Mrs. Toyohiko Kagawa.

WHEN you turn the corner of a busy street near Shinanomachi Station in central Tokyo, you will find yourself in a rather quiet residential area; here you will see a good-looking building on the left-hand side. That is our student center.

I have been working as a co-director with Dave Swain, a Methodist missionary, in this Student Christian Fellowship since last June. When I went to the States in 1952, I was more or less interested in Religious Education. But while studying in Yale Divinity School, I became aware of the importance of student work; therefore, when I came home, I was really happy to be invited to Student Christian Fellowship after a year in newspaper work.

My job in the office varies in many ways—receptionist, office secretary, program director, and counselor. If I have two or three students come to talk to me, my day is gone. Very often Mr. Swain and I force ourselves to sit down to discuss our program after a very busy week; otherwise we scarcely have time to talk to each other. But I am fully content with this diversity in my work, for it is challenging. For instance, last Christmas five of our students were baptized and four more this Easter. The significant fact about this is that most of them have learned Christianity since they came to Student Christian Fellowship.

The Student Christian Fellowship was started by Dr. T. T. Brumbaugh as Wesley Youth Fellowship before the war. Mr. Jack Moss reopened the program immediately after the war and was followed by Mr. David Reid. Thus it has nearly thirty years of history in student work. Through these years the types and intentions of the students have changed from one extreme to the other. Four or five years ago, the students wanted to go out and engage in social service projects. They were eager to hold as many offices as possible in the SCF administration. On the contrary now, most of the students are concentrating their efforts on individual problems and personal cultural development.

Now we have about 200 students in registration, of which 80 per cent are non-Christian (however, I must remind you that there are about 200,000 students in Tokyo). When they first come to SCF their main interest is either in English or some curiosity in Christianity. Some of the students who come to learn English may leave after they find that SCF is not an English school, but many of them stay and gradually change their purpose from English to Christianity. I personally think this is the real task of SCF, catching the students at their interest level and changing their direction to the church. However, we would like to say that, on the other hand, English is rather important as a means of communicating ideas in our world today.

Very often students misunderstand Christianity completely, or at least in some degree. One student came to SCF in order to shake off his nervousness and become steady so that he could pass his entrance examination. Another student told me that he decided not to become a Christian after years of serious thinking. "Because," he said "I would like to be a successful man. If I were a Christian I would not be able to compromise with the world; I can't drink, I can't smoke and I can't dance, which are all important in climbing the social scale." When we closely examine their misunderstandings in Christianity, we can divide them into three groups; philosophical, sociological, and scientific. These three problems are raised over and over again throughout history, yet they never cease to disturb the minds of young students. Why does not Christianity reform society where serious poverty continues? How do you reconcile the Creation story and sputnik? How can you prove the existence of God?

Of course we cannot answer all of their questions immediately, but we do our best to solve them. There are about twelve study groups; half of them are about the Bible and Christianity, and the rest

varies. There are groups in Japanese, English, German, and Greek. In these groups students talk and discuss freely with good leadership. When they cannot express themselves adequately in English, they stay after class and talk in Japanese for hours. Another proud program of ours is the work camp. Each year we have two camps, in both spring and summer, for ten days. Every time, we have had thirty to forty participants; half experienced and half newcomers. While serving some institution or the church in the community, they become quite close to each other and share their own most crucial problems. During the latest work camp, one girl told the group that she came to this camp with two purposes. Her brother has been changed much since he became a Christian. Yet he never insisted that his family should go to church or anything, consequently she wanted to know what changed him. At the same time she wanted to pick up some points to attack Christianity.

According to the survey of a well-known student paper, we find that we have the most common students of our time, in that they seek individual security, are rather conservative and realistic. This is a strong point of our center, and at the same time a weak point. Strong in that any student can participate in our program, but weak in that they do not wish to have out-going programs and are less and less interested in the outside world. We try to break up this tendency as much as we can.

Another interesting characteristic is that there are several pairs of brothers and sisters. I think this is a healthy symptom of our development. When two or three children come from one family, the value of SCF must be rather clear in the minds of parents. In the future, I would like to see the children of SCF alumni in our programs; that day will be the day when SCF really stands on solid ground in Japanese society.

This year we are going to have many exciting events; after Dave Swain will be off for his furlough with his family, we shall have Ivan Dornon as our director, another Methodist working with the United Church of Christ in Japan. Also, we are expecting to have a European fraternal worker with the cooperation of the World's Student Christian Federation through the Japan National YMCA by UNESCO travel grant. We hope this ambitious ecumenical project will bear much fruit in our SCF work as well as in the entire student movement of Japan.

The Full Circle **by Yoshiko Uchida is based on the story of Umeko Kagawa's life. Many have read it in connection with the study of Japan. It is important to recommend it as a book that many could profitably read, especially overseas students. Available from Literature Headquarters. Price, $1.25.**

The standing Committee on Missionary Personnel met last January. Members are (front row from left) Miss Marguerite Twinem, Miss Alpharetta Leeper, Mrs. W. T. Anderson, Mrs. C. L. Cooper. (Middle row from left) Mrs. Paul G. Masters, Mrs. Charles Ratcliffe, Mrs. Warren A. Bonner, and Mrs. Ewart E. Turner. Back row (from left) are Mrs. A. E. Blomberg, Mrs. T. Otto Nall, Miss Dorothy Nyland, Mrs. W. L. Perryman, Mrs. Kenneth McGill, Miss Helen Johnson, Miss Jane Stentz, and Miss Grace W. Arnold (now deceased).

Dorothy Dilger

YOUTH WORK

. . . WHAT WE SHARE

ALTHOUGH every month offers many opportunities for Christian Outreach to come alive in the MYF, October provides some definite possibilities. For example, October 5 is designated as World-Wide Communion Sunday, and October 24, is United Nations Day. These are interests which are a part of the concerns of the program area of Christian Outreach.

United Nations Day

The MYF will want to plan for this observance. Probably the MYF council will wish to appoint representatives to a committee given the responsibility to plan for a church and/or community observance of U.N. Day has a place spearhead to see that such a group works together and that the observance of U.N. Day has a place of significance in the community. The Secretary of Youth Work, as the adult adviser, may stimulate this interest by making information and resources available to the youth.

Each year about five thousand mayors are contacted by the United States Committee for United Nations Day. They receive kits of material. Do you know about your community? Has someone been appointed to head the U.N. Day Committee? You might delegate a committee to contact the mayor and find out what plans have been initiated.

Resources are available from the Board of World Peace, 740 Rush Street, Chicago 11, Illinois. Suggestions for a U.N. birthday party may be ordered for ten cents.

Overseas Relief . . . Clothing

Church World Service asks for ten million pounds of clothing during 1958, to meet desperate needs overseas. Methodists are taking part through the Methodist Committee for Overseas Relief. The MYF will cooperate with the whole church in helping to meet this urgency. Last year the needs were not met! The whole church is called to clean out closets, trunks, and attics and send good wearable clothing and bedding to the thousands of those who are destitute. We suggest this as a project for November when we think especially of reasons for thanksgiving and sharing.

Newspaper headlines direct our attention to the Middle East where over 900,000 Arab refugees have lost their homes, their lands, and their citizenship. Thousands under ten years of age were born in refugee camps and have spent their entire lives there. Thousands of families are entirely dependent upon others. The churches have for a decade provided Arab refugees nearly all the clothing they possess. They have assisted in the rehabilitation of men and women and made it possible for them to develop new means of livelihood.

Literally millions exist in almost helpless misery in Hong Kong where "the refugee population increases by a million every three years." It has been said that the world's greatest concentration of human need is in this city. These families look to Church World Service for clothing.

Thousands of refugees in Algeria and other parts of North Africa receive clothing, too.

The churches must continue to help the thousands of refugees in Indonesia. These persons have fled their homes to escape the maraudings of religious fanatics, communists, and outlaws.

The Secretary of Youth Work may encourage the youth to share in this program. Here are suggestions:

(1.) The council may ask the president, or some representative, to confer with the pastor, or the commission on education about making the appeal to the whole church family.

(2.) Collect good wearable clothing and bedding.

(3.) Send clothing to the nearest Church World Service center: New Windsor, Maryland; Nappanee, Indiana; 110 E. 29th Street, New York 16, New York; 4165 Duncan Avenue, St. Louis 3, Missouri; 919 Emerald Avenue, Modesto, California.

(4.) In a separate letter send to the Church World Service center eight cents per pound of clothing to help pay the cost of processing and transportation.

(5.) Write to the Youth Department, Box 871, Nashville 2, Tennessee, for leaflets on United Clothing Appeal. The leaflets will list the most urgent needs and give further instructions.

CHILDREN'S WORK

NEW BEGINNINGS

OCTOBER is a month for new beginnings in many church schools. At this time plans for the year are made, materials are reviewed, leadership training classes are organized, and there is a renewed emphasis placed on Sunday-school attendance.

The Secretary of Children's Work should participate in planning sessions in the council of children's workers. Her responsibility is to attend council meetings, serve as a resource person for missionary materials, initiate plans for additional sessions, if there are none in the children's program, and enter into the cooperative planning of the total program of Christian education of children in the local church. She should be a worker in the children's division, preferably a teacher.

New Secretaries of Children's Work should become familiar with all children's Sunday-school materials. *Child Guidance in Christian Living* and THE METHODIST WOMAN are her two most valuable tools in promoting missionary education of children.

The Secretary of Children's Work of the Woman's Division, and the Secretary of Missionary Education of the Board of Education work together to promote missionary education as a part of the unified program of Christian education of children.

Reading THE METHODIST WOMAN is a must for every Secretary of Children's Work. Each issue contains many articles about the work maintained by the Woman's Division of Christian Service. The Secretary of Children's Work should have a thorough knowledge of the total program of the Woman's Society if she is to be effective in her own task. THE METHODIST WOMAN will help her to do this. Specific information regarding current missionary materials will be found on the page for "Children's Work." Here she will also find suggestions and general information regarding her own responsibilities. See September issue, 1958, for missionary materials.

Secretaries of Children's Work should read *Child Guidance in Christian Living* regularly. Here they will find suggestions and helps for teaching. Special information for missionary education in additional sessions will be found in the January and May issues. The page devoted to Missionary Education each month will include stories from missionaries and deaconesses, and other interesting information about our mission work. There will also be suggestions for sharing.

I AM A WEAVER

I am a weaver Lord—
Each day I strive to weave
my share
Of thy great masterpiece—
humanity
These boys and girls entrusted to
my care
Are all my threads—
Some finely wound, and smoothly
will they fit
Into a beautiful design,
Some rough and coarse,
So quickly to be broken
Before they can be drawn
across the loom,
Some frail and weak,
Some firm and strong—
No two threads just alike,
Yet each must fill its place
with life's pattern.
Lord, give to me a skillful
hand
Lest through my faulty weaving
All the beauty of these threads
be lost,
And then dear Lord—
May I return to thee a thing of
beauty,
Not a jumbled mass of knots.

—Mona Kewish

Miss Muriel Coltrane

CHANGE IN LEADERSHIP

Miss E. Mae Young, secretary of Missionary Education of Children with the Board of Education, has retired. For many years she has given faithful, creative service to the field of children's work. She has worked steadfastly to develop missionary education as a part of the unified program of Christian education in the local church. We know that in her retirement she will continue her interest in children and will render a meaningful service wherever she is.

Miss Muriel Coltrane, former Holston Conference Director of Children's Work, has been elected to succeed Miss Young. Miss Coltrane comes with a wide experience in children's work, and we are looking forward to her fine leadership as Secretary of Missionary Education of Children.

Calendar of Activities

Attend workshops and leadership classes for children's workers.

Participate in plans for United Nations Day, and in Thanksgiving plans for children.

Read pages in THE METHODIST WOMAN on Children's Work.

LITERATURE and PUBLICATIONS

Renew!-Renew!-Renew!

OCTOBER is the renewal month for subscriptions which were secured in the year when the combination drive was October. Also we are asking that you check your Subscription Record Book for the names of former readers who failed to renew their subscriptions to THE METHODIST WOMAN and WORLD OUTLOOK. Furthermore, we have searched our files and have sent you cards showing the names of those who have failed to renew during the past six months.

Please make a special effort to bring in all renewals, as the loss of renewals prevents a net gain in subscriptions.

Study material sent to you from headquarters for the October drive and use carefully!

Send a gift subscription of THE METHODIST WOMAN *and* WORLD OUTLOOK *to all your friends. Renew your own subscription. Ask your Secretary of Literature and Publications to send your subscriptions to* THE METHODIST WOMAN 7820 Reading Road Cincinnati 37, Ohio

Christmas Gift
SUBSCRIPTIONS
The Methodist Woman and World Outlook
The Methodist Woman $1.50
World Outlook $2.00
An exceptional buy -- Both - $3.30 The Methodist Woman and World Outlook
Free A gift card will be sent to announce your gift

Gifts—Gifts—Gifts

We suggest the attractive Wesleyan Service Guild pin, which portrays the torch, the cross, and the flag—most attractive in lovely blue enamel. A perfect gift for your business and professional friend who is a Guild member. Solid gold, $3.60. Gold-filled, $2.70.

The Woman's Society pin is a triangle which represents the Trinity, also the uniting churches of Methodism. A lovely encircling wreath of laurel is used as a symbol of the aspiring hope of victory for this on-going organization in helping win the world for Christ. The emblem has been worked exquisitely in gold with enameled detail in color. On the enameled triangle are the words "Woman's Society of Christian Service." What a treasure for a Christmas gift! Gold on sterling, $1.50.

The executive committee of your Woman's Society of Christian Service will want to honor its past president. A lovely time to do so—Christmas! The pin is identical with the one described in the paragraph above with a gold extension piece inscribed with the words "Past President." Available in solid gold at $6.00.

Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio.

The Wesleyan Service Guild pin.

The Woman's Society

Wise Men From the East

by

HILDA LEE DAIL

YOU can almost smell the dust of the desert sand as you come upon the Wise Men from the East kneeling before Mary and the Christ Child in the entrance of their stable home. You stand beside the weary Joseph as he pauses in wonder on his way to draw fresh water for his family. There is an intimacy about this scene that makes you feel like one of the guests. The nearness of the Child is a throbbing reality as your eyes focus upon Him.

Perhaps this is so because the interpretation you see is the work of a modern Iranian Christian who discovers anew the truth of Christmas. Agha Behzad is the struggling artist who strides across the Persian sands and presents a blending of ancient and modern Christian art. He began his career at the age of ten when his father, an artist, died. The young Agha became the apprentice of a craftsman who made decorated pen holders. Before long the patrons asked particularly for the boxes decorated by Agha. At first he copied the ancient art forms from the Safavi dynasty (1499-1722), but later he developed his own style.

This unique blending of the ancient and modern has made him the best known miniature artist in Iran, and has won for him fame in many other countries where his work has been displayed. A teacher in two Tehran schools of art, Agha Behzad also illustrates books published by the Literature Committee of the Church Council of Iran.

"Wise Men From the East" is the title of the painting he submitted for the consideration of the Committee on World Literacy and Christian Literature (Lit & Lit), who selected it as the fourth in the series of World Christian Art Christmas cards. As an Iranian, this sensitive artist feels a kinship for the Magi, for he is aware that "Magi" referred to the scholar-priestly class of Zoroastrians in ancient Iran (Persia).

The Lit-Lit Committee has reproduced this painting on a Christmas card, using with it the verse "For we have seen His star in the East, and have come to worship Him;" Matthew 2:2 (shown in English and in Persian). The card is also designed to help interpret the Mission Study Theme for 1958-59: "The Middle East."

When you send these cards as Christmas greetings, you are not only encouraging Christian artists in other lands, but you are also participating in the program of the Lit-Lit Committee, as proceeds from sale of the cards go directly into the work.

This is a wonderful opportunity for you to give additional support to the committee which coordinates literacy and literature work of thirty-nine church and mission boards and agencies. In more than fifty countries it is providing Christian men, women, and children with stimulating and instructive reading, and introducing Christian ideas and beliefs to non-Christians.

Lit-Lit is a part of the Division of Foreign Missions of the National Council of Churches of Christ in the U.S.A. Since the Woman's Division of Christian Service is one of these contributing groups, you already support its work by your regular gifts through the Woman's Society. So in a very real way, this is *your* special Christmas greeting—a reverent expression of Christian love. Since the cards are distributed only through church groups and friends of Lit-Lit, they have the added appeal of being new to all those people who are not familiar with this phase of Christian activity.

Order now directly from The Committee on World Literacy and Christian Literature, 156 Fifth Avenue, New York 10, N. Y.

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In Memoriam

Miss Margaret M. Cook was born in a Methodist parsonage home in Rome, Georgia, March 1, 1870. In 1898 she was graduated from the Kindergarten Training School in Atlanta, Georgia.

Margaret joined the church while very young, and that commitment to God culminated in her response to the call to Hiroshima Girls' School, Japan, in January, 1904, to train kindergarten teachers. During the thirty-four years she touched the lives of over five hundred young women who went into all Japan, Okinawa, Formosa, Korea, and China as home missionaries, to teach preschool children.

Seventeen years were spent in Hiroshima and seventeen in Osaka, for in 1921 the Kindergarten Training Department was moved from Hiroshima and united with the Bible Training School from Kobe to form Lambuth Training School for Christian Workers. Miss Cook was dean of the Kindergarten Training Department most of her seventeen years in Osaka, and she served as president of Lambuth for several years. Upon her retirement she was made Honorary President of the school, for her vision and effort over many years did much to build the curriculum and reputation which Lambuth held and which its successor, Seiwa Junior College, now enjoys. She was active in educational, religious, and missionary circles both in Japan and in this country, and was a life member of the Association for Childhood Education.

In 1939 Miss Cook retired and spent the next dozen years caring for two sisters. For the past ten years Wren's Nest, the nursing home in Monteagle, Tennessee, has been her home. A broken hip several months ago began her final decline in health. June 26, 1958, she went to sleep, and is buried beside her parents in Newnan, Georgia.

Miss Catherine E. Frey, an active deaconess, died of cancer in a Nursing Home in Providence, Rhode Island, August 6, 1958. She was born in Newark, New York, August 15, 1904, and was graduated from the Normal School, Syracuse, New York, and the Lucy Webb Hayes Deaconess Training School, Washington, D. C., class of 1930.

Miss Frey began her deaconess career at the Mary Todd Gambrill Neighborhood House, Wilmington, Delaware. She also served The Church of the Redeemer, Syracuse, New York, for several years. From 1943-1953, Miss Frey was superintendent of Peek Home for Children, Polo, Illinois. She was director of The Methodist Service Center, Providence, Rhode Island, at the time of her illness.

Mrs. Ivan Lee Holt of St. Louis, Missouri, died August 6 in Brussels, Belgium. She was on a European tour with her husband, a retired bishop of The Methodist Church and former president of the World Methodist Council.

The Holts had just attended a meeting of the World Methodist Council's executive committee at Freudenstadt, Germany, and were flying to Brussels to confer with Protestant leaders when Mrs. Holt was stricken. She died soon after being removed to a Brussels hospital.

Funeral services were held in the Methodist Church in her former home, Winder, Georgia, on August 12.

Miss Demis E. Smith was born in East Stockholm, New York, April 19, 1860. She was graduated from the New York State Normal School in 1881 and the Chicago Training School for Deaconesses in 1899. Miss Smith began her deaconess career as a parish visitor and social worker in Chicago. From 1904-1908 she served as superintendent of the Milwaukee Deaconess Home, Milwaukee, Wisconsin. In 1933 Miss Smith retired from active service after having served for twenty-five years as parish visitor and social worker at First Methodist Church, Los Angeles, California. She died July 7, 1958, at Thoburn Terrace, Alhambra, California.

DEPARTURES FROM THE FIELD:

Africa: North Africa—Misses Mary Ellen Furbush, c/o Miss Ruth Lawrence, 150 Fifth Ave., New York 11, New York; Gwendoline Narbeth, 7497 Tulpehochen St., Philadelphia, Pennsylvania.

Belgian Congo—Misses Catherine Parham, 129 W. Princeton Ave., College Park, Georgia; Sarah Reinecke, c/o Miss Ruth Lawrence, 150 Fifth Ave., New York 11, New York.

Mozambique—Miss Charlotte Lewis, c/o Miss Ruth Lawrence, 150 Fifth Ave., New York 11, New York.

Southern Rhodesia—Miss Jenny Larsen, c/o Miss Ruth Lawrence, 150 Fifth Ave., New York 11, New York.

India—Miss Mildred Shepherd, 113 Asbury Drive, Wilmore, Kentucky.

Korea—Misses Jane Stuntz, c/o Dr. R. C. Stuntz, Harlan Memorial Hospital, Harlan, Kentucky; Chasteen Shine, Box 511, Oriental, North Carolina; Marion Conrow, 1155 N. River Blvd., Wichita 3, Kansas.

Latin America: Cuba—Miss Eulalia Cook, c/o Dr. Pierce Cook, 306 McDaniel Ave., Greenville, South Carolina.

Southeast Asia: Malaya—Miss Mary Carolyn Barkes, Box 343, Hinsdale, Illinois.

DEPARTURE TO THE FIELD:

Africa: Belgian Congo—Misses Dorothy Buser, Lorena Kelly.

Southern Rhodesia—Miss Else Marie Roed.

Liberia — Miss Margaret Anne Weedon, Misses Gwendolyn Sue Dunham, Joanne Dutro, Marion Unkenholz (To Brussels for Language Study), Miss Earline Ledbetter, Paris, France (Language Study).

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APPROVED STUDY

October and November, 1958

Theme: Christian Concerns of North American Neighbors

Concerns of a Continent. Edited by James Hoffman. A readable survey of Christian problems and progress in various areas of the North American neighborhood. $1.50.

The Shadows They Cast. By Janette T. Harrington. Biographies of notable North American Christians. $1.50.

Adult Guide on Christian Concerns of North American Neighbors. By Rhoda Edmeston. 50 cents.

Methodism in Alaska and Hawaii. By W. Vernon Middleton. 75 cents.

WHAT—Concerns North American Youth? Edited by Sarah S. Parrott. Magazine-type book of short articles and picture stories. 75 cents.

This Is North America. By Doris Darnell. A quick over-all survey of places, people, and problems in the North American neighborhood. 60 cents.

This Is the Migrant. By Louisa Rossiter Shotwell. Illustrated book on causes and problems of migrancy and the responsibility of church and government. 60 cents.

Supplementary Materials:

The Challenge of Home Missions. A booklet with pictures of the work of the Department of Work in Home Fields of the Woman's Division. 50 cents.

Do You Know? Work of the Home Department. 35 cents.

From Island to Mainland. Describes work with Puerto Ricans. 5 cents; 25 for $1.00.

Community Centers in Cities. Free for postage.

Spanish-Speaking Americans in the U. S. A., Including Puerto Rico and the Virgin Islands. 50 cents.

Place Mats for Study of North American Neighbors. The *Political Map of North America* in place mat size. A presentation on neighbors on back of each mat, which may be used as a part of the program. 50 cents a dozen.

Political Map of North America. Full color map of the North American continent and the Caribbean area. An inset shows the Hawaiian Islands. 45 by 30 inches, 75 cents each; 12 by 9 inches, 50 cents a dozen.

A Trip With a Mission. Map showing location of home mission projects for vacation visiting. 50 cents.

OF SPECIAL INTEREST

Christian Social Relations Poster. A most attractive poster in color, portraying features of the Christian Social Relations exhibit at the Assembly in St. Louis. Size, 34 by 26 inches. Captions are given on the poster for interpretation of the drawing. A real conversation piece of instructive value for your bulletin board. 25 cents.

Service Activity Cards. *Revised.* Free for postage.

Into Life. A dramatic presentation which was one of the highlights of the Fifth Assembly. It is a most clever presentation of the work in various areas of the Woman's Division. Lends itself to a staging which may be simply done for effective results. The printed edition of the drama contains complete directions for staging, costuming, casting, etc. A real addition to your year's program. 35 cents; 4 for $1.00.

The Unfolding Glory. By Bishop Costen J. Harrell. "Brief Studies in the Development of the Idea of God" is the subtitle of this devotional reading book for those interested in Bible study, worship, inspirational reading, or special study. 75 cents.

Fellowship of Intercession Card. To unite the members of the Woman's Society of Christian Service and Wesleyan Service Guild, active members and shut-ins, in a fellowship of intercessory prayer. *Revised.* Free for postage.

Circles. Revised leaflet. 5 cents.

13 Biographies. By Elizabeth M. Lee. A booklet containing biographies of thirteen Methodist women from several countries whose lives represent the witness of Methodist women around the world. 60 cents.

His Saving Health. Story of medical work in Africa (formerly called *More Abundant Life*). Free for postage.

Supplementary Material for November Program

A Christian's Primer of Human Rights. 35 cents; 3 for $1.00.

What Does the Lord Require of You? Leaflet on civil rights to complement *A Christian's Primer of Human Rights.* Free for postage.

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In Your Hands . . . A Guide to Community Action to commemorate the Tenth Anniversary of the Universal Declaration of Human Rights. 50 cents.

Actions Speak Louder. By Ruth Bartholomew. An illustrated booklet of work in projects of the home field indicating the actions of the Woman's Division in the field of race relationships. 60 cents.

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